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NOTES ON THUC. VIII. AND AESCH. *S.C.T.*

THUCYDIDES.

C. 23.—ὥς δὲ αὐτῷ τὰ ἐν τῇ Λέσβῳ πάντα ἡφαντίωτο, ἀπέπλευσε τὸν ἑαυτοῦ στρατὸν ἀναλαβὼν ἐς τὴν Χίον. ἀνεκομίσθη δὲ πάλιν κατὰ πόλεις καὶ ὁ ἀπὸ τῶν νεῶν πεζός, ὃς ἐπὶ τὸν Ἑλλησποντον ἐμέλλησεν ἵεναι.

Astyochus had been endeavouring to secure Lesbos by means of his fleet and a small land-force. His failure is recorded in the former of the two sentences quoted. Meanwhile Eualas with the main body had set out along the mainland (c. 22) for the Hellespont by way of Cume. The return of this force is stated in the latter sentence. In this view all commentators practically agree, but all admit that ὁ ἀπὸ τῶν νεῶν is unintelligible. The only meaning possible in Thucydides for these words is 'the land-force which had been disembarked from the ships,' as this force had not. See Jowett's discussion, which ends in despair.

The land-force in question had been operating in Ionia, which was the seat of war. In c. 22 it leaves Ionia for the first time, and marches to Cume and along the neighbouring coast. From that neighbourhood it returned, because of the failure of the simultaneous expedition to Lesbos. But Cume is the chief city of Aeolis. It is 'from Aeolis' that the said army returned. Read therefore ὁ ἀπὸ τῶν Αἰολέων instead of ΤΩΝΝΕΩΝ, i.e. ὁ ἀπὸ τῶν Αἰολέων (by the frequent error, ϵ for α), with the usual pregnancy of construction.

C. 29.—Ἐρμοκράτους δὲ ἀνταπόντος . . . ὅμως δὲ παρὰ πέντε ναῦς πλέον ἀνδρὶ ἑκάστω ἢ τρεῖς ὀβολοὶ ὠμολογήθησαν. ἐς γὰρ πέντε ναῦς καὶ πενήκοντα τρία τάλαντα ἐδίδον τοῦ μηνός.

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The context should be read carefully.

Taking the MS. reading Jowett renders παρὰ πέντε ναῦς 'for every five ships,' and supposes a disarrangement of expression, due to a lack of clear distinction in Thucydides' mind, the words παρὰ πέντε ναῦς properly belonging to the next sentence. Before arriving at this view it should have been asked whether παρὰ πέντε ναῦς can mean 'for every five ships.' There is no authority for παρὰ = ἀνὰ or κατὰ in this sense. παρὰ πέντε ναῦς must mean either (1) 'in alternate sets of five ships' (which makes no manner of sense), or (2) 'within five ships,' i.e. within five ships more or less of a given number. Madvig, taking the second view, altered τρία to τριάκοντα. This would mean, as Jowett puts it, 'nevertheless it was agreed that more than three obols, by five ships, should be given to each man. For 55 ships, 30 talents a month were given,' i.e. a count of 5 ships was thrown in, and the payment of 3 obols per man was calculated on 60 ships instead of 55, and the whole divided among the 55 crews. Thus each man would receive, by a remarkably unbusinesslike arrangement, the remarkably unmanageable sum of $2\frac{3}{11}$ obols.

It is clear that if τρία is not altered to τριάκοντα, πέντε must be read without καὶ πενήκοντα. Next it should be noted that the position of the words requires us to render 'yet, going by sets of five ships, more than 3 obols was agreed upon.' How much more? A little more? or somewhat more?

I venture to write, in the first sentence, μνᾶς for νᾶς, and in the second ἐς γὰρ πέντε νᾶς πέντε μνῶν δέοντα τρία τάλαντα κ.τ.λ. Of μνῶν only MN would be written. Then translate 'yet an agreement

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was made for an increase on 3 obols (a head), to the extent of 5 minae (per ship). For to 5 ships he offered per month 3 talents minus 5 minae, *i.e.* he gave per ship 3 obols \times 200 (the crew) \times 30 (the days) + 5 minae = 21,000 obols. 'Not,' says Thucydides, 'that this was the *basis* of his calculation: his basis was 2 talents 55 minae (= 105,000 obols) per 5 ships.' According to this arrangement each man gets about $3\frac{1}{2}$ obols instead of 3, and the arrangement is all the more likely, since the payment to each 5 ships could be made in the very manageable sum (to a Persian) of exactly 875 Daric staters.

C. 66.—καὶ ἐξευρεῖν αὐτὸ (αὐτοὶ *al.*) ἀδύνατοι ὄντες διὰ τὸ μέγεθος τῆς πόλεως καὶ διὰ τὴν ἀλλήλων ἀγνωσίαν οὐκ εἶχον αὐτὸ (αὐτοὶ *al.*) ἐξευρεῖν.

A flagrant tautology, which editors endeavour to remove by omitting the last two words and expressing suspicions of ἀδύνατοι ὄντες. I need not repeat here the discussions of Poppo, Jowett, &c. I will only suggest that every difficulty is cleared by a change of the latter ἐξευρεῖν to ἐξαίρειν: 'and, being unable *on their side* (αὐτοὶ) to discover (the truth) because of the greatness of the city and their not knowing each other, they could not *put it down* (*viz.* the work of the conspirators).' For ἐξαίρειν cf. c. 46, *Xen. Hell.*, II. 2, 19, &c.

AESCH. S.C.T.

In Dr. Verrall's remarks upon my notes on Aesch. *S.C.T.* (*Class. Review* for March), there occur three matters to which I would give some answer.

v. 271.—ἐπτατειχὺς ἐξόδους. The λευκοπήχεις χειρῶν ἀκμαί of Eur. *Bacch.* 1206, is no

parallel. λευκοπήχεις χεῖρες are χεῖρες 'attached to' or 'belonging to' white arms. But ἐπτατειχὺς ἐξόδοι are not 'outlets belonging to seven walls.'

v. 549.—'Is the α̅ of ἀγρεύσαιμι satisfactory?' See *P.V.* 384 (ἀγρίαις γνάβοις), *P.V.* 24 (ἀποκρίψει), *S.C.T.* 70 (πᾶνρός), 1052 (κάποτρεπόμαι), *Ag.* 1444 (ισότηριβής), *Suppl.* 632 (ἐπέκρηνεν).

v. 247.—ταχθήσομαι, 'I will accept orders.' Cf. *Suppl.* 504, τοῦτω μὲν εἰπας, καὶ τεταγμένος κίει ('obediently'). The surroundings in the present case are military. The use is but a slight extension (if any) of, *e.g.* ἐτάχθησαν ὑπὸ τῶν τετρακοσίων περιπλεῖν Εἰβόαν = ἐκελενύθησαν practically.

I should like to add one or two more brief notes on the play.

v. 1013.—τρυβοχόα χειρώματα. May not χειρώματα mean 'slaves'? Cf. v. 326 κεχειρωμένους ἀγασθαι, *Plat. Legg.* 919a αἰχμαλωτοὺς κεχειρωμένους, and the partially appropriate *Ag.* 1326 δούλης θανούσης, εὐχεροῦς χειρώματος.

v. 1026.—

τούτω δὲ σάρκας οὐδὲ κοιλογάστορες
λόκοι σπᾶσονται.

For ΤΟΥΤΩ read ΤΟΡΓΟΙ (τόργοι, 'vultures'), cf. *Lyc.* Ἄλεξ. 1080, τόργοισιν αἰώρημα φονίους. For the single negative, cf. *Ag.* 532 and *Pind. Ol.* XI. (X.), 18, φυγόςεινον στρατὸν μηδ' ἀπείρατον καλῶν.

v. 1028.—

τάφον γὰρ αὐτῷ (*sic.* M) καὶ κατασκαφὰς ἐγώ,
γυνὴ περ οὖσα, τῷδε μηχανήσομαι
κόλπῳ φέρονσα βυσσίνου πεπλώματος,
καυτὴ καλίνῳ.

Dr. Verrall reads αὐτῷ, previous editors αὐτῇ. I should prefer αὐτοῦ, 'here and now.'

T. G. TUCKER.

THE AGENT IN THE ATTIC ORATORS.

II.

In the following passages ἐκ is explained as synonymous with ὑπό: Antiphon, *Tet. A.* δ, 1 τὰ ἐξ ἐμοῦ πραχθέντα, by Maetzner and Lutz; Isocrates 16 § 27 κατέστησαν ἐκείνην τὴν δημοκρατίαν ἐξ ἧς ἐπαιδεύθησαν οἱ πολῖται, by Lutz and Max Koch, the two latest writers on the prepositions in the Orators; Isaeus 6 § 57 ἐξ ἡμῶν ἐλέγχονται, by Schoemann; Lysurgus § 62 συνοικισθῆναι ἐκ τῶν τυχόντων ἀνθρώπων, by Maetzner; and

Dinarchus 1 § 44 οἱ φεύγοντες ἐξ Ἀρείου πάγου, by Lutz. Kuehner refers with approval to the notes of Maetzner and Schoemann. In the June number of the *Classical Review*, I suggested a different explanation of Ant. *l.c.*, and I wish now to add that, if it be true that ἐκ stands for ὑπό in this passage of Antiphon, the earliest of the ten Orators is the only one who has this Ionic use of ἐκ with persons. The other passages can be easily disposed of. Isocrates, who is a careful writer with a nice perception of

minute distinctions between words, does, it is true, occasionally sacrifice grammatical precision to rhetorical effect, purity of idiom to melody in composition. Thus in 12 § 68 οὐκ ἐκ τούτων ἔφερον ἐξ ὧν αὐτοὶ δίσωσαν, ἀλλ' ἀφ' ὧν δι' ἡμῶς εἶχον, no one will deny that ἐκ and ἀπό are synonymous. Again, in 9 § 81 γεγονὼς τὸ μὲν παλαιὸν ἀπὸ Διός, τὸ δ' ὑπογυῶτατον ἐξ ἀνδρὸς τοιούτου, as the descent is direct from Zeus, ἀπό ought to be ἐκ, and ἐκ is actually a *varia lectio*, which Max Koch seems to prefer: but who will doubt that Blass is right in reading ἀπό? In 16 § 27 however I see no reason why Isocrates should have substituted ἐξ ἧς for ὑφ' ἧς. The prepositions ἀπό, ἐκ and ὑπό are all found in the Orators with certain verbs; e.g. with γίνεσθαι and ὠφελείσθαι, and in these cases ἐκ may be said to be a mean between ἀπό and ὑπό, the distinction between the three being clear in such phrases as ὠφελείσθαι ἀπὸ τῶν χρημάτων, ἐκ τῆς γῆς, ὑπὸ τῶν δούλων. Isocrates in 15 § 161 has τὰ ἐπάρχοντα ἀφ' ὧν ἡμῶς ἐπαίδευσαν, and in 7 § 82 ὑπὸ τῆς ἐκείνης εὐταξίας ἐπαιδεύθησαν οἱ πολῖται. Comparing the last passage with 16 § 27, we see that ἐκ τῆς δημοκρατίας in the latter means 'by the institutions of the democracy,' not 'by the democracy' directly, and might be explained as ὑπὸ τῆς εὐταξίας τῆς ἐκ τῆς δημοκρατίας γεγαυμένης. Isaeus 6 § 57 is disposed of by Bekker's certain correction of ἐξ ἡμῶν to ὑφ' ἡμῶν. Lyeurgus § 62 is rightly explained by Lutz as a case of ἐκ used of the constituent elements of a whole. A comparison of Andocides 1 § 77 and Plut. *Sol.* xix. with Dinarchus 1 § 44 shows that ἐκ in the last-mentioned passage has nothing to do with ὑπό, and that οἱ φεύγοντες ἐξ Ἀρείου πάγου should be rendered, not 'a senatu Areopagico in exilium acti,' but 'secundum senatus iudicium exsultantes.'

I return now to the agent with the perfect passive. Throughout the following statements I deal only with the cases in which the agent is *personal*, reserving ὑπό with things for separate treatment. I follow the conclusions of Blass with respect to the genuineness of the speeches attributed to Demosthenes: the eighth and ninth speeches of Lysias are omitted as spurious, but the first of Isocrates is included. I have spared no pains to make the numbers given correct: even if any passage has still escaped my notice, I am confident that the statistics are for all practical purposes complete.

From Antiphon to Dinarchus the perfect passive of πράττω is used with the agent in the dative one hundred and sixty-four times, but only in the following forms: the neuter

plural genitive of the participle occurs seventy-five times; the nom. or accus. neut. plur. forty-two¹ times; πέπρακται twenty-seven times; πεπραχθαι eight times (all in Demosthenes); πεπραγμένους (neuter) six times (Lys. 14 § 17, Isocr. 6 § 90, Dem. 2 § 10, 41 § 24, 45 § 71, Dinarch. 1 § 95), never with the agent in dat. plur.; πεπραγμένον twice (Lys. 4 § 19, Dem. 18 § 178); ἐπέπρακτο twice (Dem. 18 § 95, 19 § 75); πεπραγμένον once (Ant. 5 § 43). The agent is far more often a pronoun than a noun, and in the large number of instances in which ἐκείνος or αὐτός is used with the participle, ἐκείνος is placed before the participle, as τῶν ἐκείνους πεπραγμένων, while αὐτός is placed after it. The only exceptions are Isocr. 15 § 96, 17 § 15, Hyperides 4, II, 6 τῶν πρότερον αὐτῇ πεπραγμένων, where πρότερον causes the inversion, Dem. 15 § 35, Dem. 21 § 169 τοιαῦτ' ἦν αὐτῷ τὰ πεπραγμένα, where αὐτῷ belongs as much to ἦν as to πεπραγμένα, Dem. 23 § 6 ἀ οἷα πεπραγμέν' ἐκείνῳ, and Dinarch. 2 § 11 ἐκ τῶν νῦν αὐτῷ πεπραγμένων. There are but four instances of the perf. pass. of ποιῶ with an agent of any sort (for which see also [Lys.] 6 § 33, 50), viz.: Andoc. 1 §§ 71, 106, Dem. 18 § 246 ἐμοὶ πεποιόγται, τὰ πεποιημένα ὑμῖν, and Dem. 19 § 247 ὁ Κρέων Αἰσχίνης οἷα λέγων πεποιόγται τῷ ποιητῇ. The last passage is remarkable as being one of the two cases in the Orators in which the agent with a perf. pass. is put in the dative when the subject is a person. It is evident that Demosthenes purposely used the dat. in scorn: 'our Creon' Aeschines is not a person at all, but a mere puppet of the poet's fancy, made to speak whatever words he chose to breathe into him. Compare what Weil notes on the passage. The other case is Dem. 57 § 10 οἱ τοῦτῳ παρεσκευασμένοι, where again the dat. is used with disparagement, and with a very close relation to the true dat. of interest (*cf.* [Lys.] 15 § 5). These two cases are similar to the Homeric use of ἐδάμην with a dat., for which see *Monro, Hom. Gram.* § 143, 5, *Delbrück Forschungen* IV. p. 76. I believe that the former is right in considering the dat. originally a dat. of interest and not an instrumental dat. in this use, and e.g. in Πηλεῖωνι δαμείς the dat. is used just because Hector becomes Achilles' chattel by the latter's victory. The only other passages in which παρεσκευασμένος appears in the Orators with an agent are Lys. 1 § 24 τῆς θύρας ὑπὸ τῆς ἀνθρώπου παρεσκευασμένης, *ib.* 13 § 76 εἰ μὴ τι σοὶ ἦν παρεσκευασμένον.

¹ διαπεπραγμένα, Dem. 57 § 66 is here included.

Besides *πράττω* and *ποιῶ*, the following verbs are used with the agent in dative. Antiphon has *ἡμάρτηται* or *ἐξ-* thrice, and each of the following once: *μεμηχάνηται*, *εἴρηται*, *ἐπιδέδεικται*, *δεδύρηται*, *βεβοήθηται*, *κατεῖργασται*, *εἴργασται*, *ὑπῆρκεται*.¹ Andocides gives *ἡμάρτηται* four times, and *ἡσέβηται*, *ἀποδέδεικται*, *ἀπολελόγηται*, *μεμῖνυται* each once. From Lysias we obtain *εἴρηται* four times, *εἴργασται* thrice, *ἡμάρτηται* twice, and *δεδαπάνηται*, *ἐψήφισται*, *βεβίωται*, *πεπολίτευται*, *συνεἰληπται*, *παρεσκεύασται* once. Isocrates uses *εἴρηται* five times, *προεῖρηται* twice, *ἡμάρτηται* and *ἡῤρηται* twice, *γέγραπται*, *ἀποδέδεικται*, *πεπολίτευται*, *πεπλημμέληται* once. The instances in Isaeus are confined to *μεμαρτύρηται* twice and *εἴρηται* once. Lysurgus has but one case — *κατεῖργασται*, while Hyperides has none at all. In Demosthenes *βεβίωται* appears nine times, *πεπολίτευται* five, *πεπρέσβευται* four times, *εἴρηται* thrice, *ἀποδέδεικται*, *διώκηται*, *εἴργασται*, *ἡμάρτηται*, *μεμαρτύρηται* each twice, and each of the following once: *δεδίλωται*, *νεοανιένται*, *προσεεῖργασται*, *λελειτούργηται*, *προδιώκηται*, *ἡτοίμασται*, *ἡῤρηται*, *πεπόνηται*, *ἐκτέυσται*, *διαλέλνται*, *πεπλήρωται*, *ἐψήφισται*, *συμβέβληται*. Aeschines supplies *εἴρηται* and *προεῖρηται*, each twice, *ἡσέβηται*, *ὑπῆρκεται*, *ἡμέληται*, *σεσωφρόνηται* once. Lastly Dinarchus has *πεπολίτευται* three times. If from this total of one hundred and six we exclude words of kindred meaning to *λέγω* and *πράττω*, and a few impersonal passives from intrans. verbs, there are barely a dozen verbs used with the agent in the dative. Moreover, in all these passages the participle occurs in the dative only in Dem. 21 § 18 *ἐφ' ἅπασιν τοῖς ἐναντῷ νεοανιενμένοις*, and Dinarch. 1 §§ 70, 95, and in those places because the impersonal perf. pass. from intransitive verbs never has *ὑπό*.

Reckoning up all the cases of the dative agent, we find the number is two hundred and seventy-two. In all but two the subject is impersonal. If however the subject is a person, city, or country, the personal agent is always expressed by *ὑπό*. There are one hundred and two such cases in the Orators. One apparent violation of this rule, besides the two already dealt with, requires remark. In Dem. 27 § 63 *τῷ δὲ καὶ προσοφείλων ἐγγέγραμμαι*, the agent is constructed to suit the participle, not the verb, as in the well-known cases of a common *object* to a participle and verb of different constructions. The same rule applies to the perf. of intransitive verbs — *ὑπό* is required. Only the following verbs occur: *πέπονθα* thirty-six times and in every

¹ In enumerating these on p. 251 I carelessly omitted the last three.

Orator but Hyperides; *τέθνηκα* five times (Ant. 5 § 39, Lys. 10 § 28, 13 §§ 38, 84, 94) *γεγέννημαι* six times only in the phrase *ἀνάστατοι γεγέννηται* (Lys. 33 § 3, Isocr. 7 § 6, 8 §§ 4, 69, 70, 14 § 1); *ἐάλωκα* twice (Lys. 10 § 25, Dinarch. 1 § 85); *ἀπόλωλα* once (Lys. 28 § 17); *περιπέπτωκα* twice (Dem. 21 §§ 96, 100); *ἐκπέπτωκα* once (Lys. 13 § 77); *πεπλούτηκα* once (Dem. 21 § 189). Moreover, even if the subject of an intransitive verb is a thing, the personal agent must have *ὑπό*; for the dat. in such a case might often be mistaken for the dat. of interest. A good instance is Aeschines 2 § 172 *τῶν τευχῶν ὑπὸ τῶν βαρβάρων πεπωκότων*. Dinarchus has five instances of this construction, all with *γεγέννηται*; contrast 1 §§ 22, 38, 57 and 3 §§ 14, 15 with 3 § 18 *τὴν γεγεννημένην αὐτῷ πρὸς ἡμᾶς πίστιν*, and compare the last passage with Hyperides 2, xiii, 10 *ἐγκλημὰ μοι πρὸς οὐδένα γέγονεν*. This carries us on to Dem. 36 § 25 *ἂν τοῖσι γέγον' ἀμφότερα*, which I think must mean 'the plaintiff is in both these positions,' not 'both of these have been given by this man,' as Kennedy translates.

The following list gives the number of instances in which the several Orators construct the personal agent with *ὑπό*, the subject being impersonal: Antiphon two, Andocides one, Lysias eight, Isocrates thirty-one, Isaeus six, Lysurgus two, Hyperides one, Demosthenes sixteen, Aeschines nine, Dinarchus seven. The last Orator's list is *τῶν . . πεπραγμένων* (1 §§ 16, 23, 2 § 4), *εἰρημένων* (1 § 1), *γεγραμμένων* (1 § 70), *κεκομμένων* (1 § 84), and *τὸς κόσμος ἀνίηκεται*; (1 § 91). He has the agent in the dative only four times, and it will be seen that he is the only Orator who does not conform to the rules for the construction of the agent when the subject is impersonal. It is therefore necessary to omit him from the totals. For the other nine Orators we get seventy-six cases of *ὑπό* against two hundred and sixty-eight of the dative. In all the cases of *πράττω* with dat. the subject is neuter, except Dem. pro. 9 *πολλῶν πράξεων πᾶσι πεπραγμένων*. Still, excluding Dinarchus, I find that among the hundred and four cases of other verbs with dat. the subject is masculine thrice, in Dem. 19 §§ 199 and 200 *βεβίωται βίος*, and Aeschines 3 § 217, *τοῖς εἰρημένους ἐν ἡμῖν λόγους ἐμαντῷ*: it is feminine thrice, in Isocr. 8 § 39 *θεραπείαι τοῖς ἰατροῖς ἡῤρηται*, Isaeus 3 § 17 *τῶν τοῖτοις μεμαρτυρημένων μαρτυριῶν*, and Aeschines 2 § 109 *τὰς εὐεργεσίας τὰς ὑπηρεμένας εἰς Φίλιππον αὐτῷ*. In Dem. 51 § 5 *ἐπεπληρωτό μοι*, where it is possible to supply *ἡ ναῦς*, the verb appears to be impersonal,

notwithstanding Thuc. i. 29. There is also a doubtful passage in Dem. *ep.* 3 § 28 τῶν δὲ (χαρίτων) τοῖς θεοῖς ἀποδεδεγμένων (! ἀποδεδεγμένων ἢ ἐν τοῖς θ.). The only certain cases of a masculine or feminine noun as subject are therefore βίος βεβίωται, μαρτυρία μεμαρτύρηται, λόγος εἴρηται, εὐεργεσία ὑπῆρκται, θεραπεία ἤρηται. But among the seventy-six cases of ὑπό, the subject is a masculine noun a dozen times, feminine twenty¹ times. Therefore ὑπό is universal in the Orators with masc. and fem. subjects, even if impersonal, except in a few cases where a cognate accusative becomes subject to a perf. pass. As regards the dative plural of the participle, πεπραγμένοις has the agent in the dat. five times against seven cases of ὑπό, but with the other verbs there is only Dem. 21 § 18 (see above) to place against thirteen cases of ὑπό when the dat. plur. of the partic. is used (*Ant.* 5 § 35, *Lys.* 12 § 77; *Isocr.* 1 § 51, 4 § 31, 5 § 12, 6 § 60, 10 § 9, 12 §§ 237, 263, 15 § 16, *ep.* 2 § 12; *Dem.* 37 § 20; *Aesch.* 3 § 126). When we omit all cases of the dat. plur. of the partic. and of masc. and fem. nouns, there remain only the following instances of impersonal subjects with ὑπό of the personal agent: *Ant. Tet.* A. 8, 10, *And.* 1 § 56, *Lys.* 3 §§ 15, 37, 12 § 77, *frag.* 78, *Isocr.* 4 § 45, 5 § 94, 12 § 16, 15 § 74, *ep.* 6 § 7, 12 § 74, 15 §§ 10, 110, *Isaeus* 3 §§ 13, 16, 4 § 9, 6 § 41, *Lycurg.* § 54, *Dem.* 19 §§ 117, 162, 36 § 7, 41 § 23, 45 §§ 13, 39, *Aesch.* 1 § 85, 3 §§ 98, 119, 229. From these the following must be deducted: *Lys.* 3 §§ 15, 37, *Isaeus* 3 § 16, *Dem.* 36 § 7 μεμαρτύρηται ὑμῖν ὑπὸ τούτων, *Isaeus* 4 § 9 τὰ χρήματα Ἀθηναῖοι ὑπὸ Νικοστράτου καθιερωσθαι, αὐτῷ δ' ὑπ' αὐτοῦ δεδοσθαι, *Aesch.* 1 § 85 μαρτυρίαν μεμαρτυρησθαι ὑμῖν ὑπὸ τοῦ δήμου, *Lys. frag.* 78 and *Dem.* 19 § 162, where ὑπό is clearly necessary to prevent confusion with the dat. of interest. There remain twenty passages, two of which, *Ant. l. c.* and *And. l. c.*, I have already dealt with (p. 251). As regards Demosthenes, we found that in two cases he uses the dat. when the subject is a person, in order to disparage that person by representing him as a kind of possession of the agent. With these exceptions we must

¹ The preference for ὑπό with fem. nouns is well seen in *Isaeus, frag.* II. διαθηκῶν ὑπ' αὐτῶν ἐσκευασμένων.

contrast 41 § 23 δεινὸν εἰ πρὸς τὰ συγκεχωρημέν' ὑπ' αὐτῶν τούτων ἐξέσται νῦν ἀντιλέγειν, 45 § 13 ἢν' εἰ μὲν ἄλλ' ἅττα τῶν ὑπὸ τούτων μεμαρτυρημένων ἦν τάκεϊ γεγραμμένα, τεκμηρίω τούτῳ ὡς κατασκευάζουσιν ἐχρώμην, and 45 § 39 ἀφαιρῶν τὰ ἐν ταῖς διαθήκαις ὑπὸ τούτου γεγραμμένα, where the rhetorical purpose of ὑπό and the gen. is clear: the speaker is very emphatic; no doubt he raises his voice to a high pitch, and puts forth all his strength to deal a crushing blow at his adversary. So too with 19 § 117. There is a direct responsibility implied in ὑπό which is wanting to the dative of the agent, and which makes ὑπό more suited to impassioned utterance. The same purpose is at work in *Lys.* 12 § 77 πάντα τὰ ὑπ' ἐμοῦ εἰρημένα ἀπολογούμενος ἔλεγειν, in *Isaeus* 3 § 13 ὑπὸ τῶν ἄλλων οἰκείων καὶ ὑπὸ τῶν γειτόνων μεμαρτύρηται πρὸς ὑμᾶς (where the earnestness of the speaker is further marked by the emphatic πρὸς ὑμᾶς instead of the usual ὑμῖν),¹ in *Isaeus* 6 § 41 and in *Aesch.* 3 § 119 ὁρᾷτ' ὦ ἄνδρες Ἀμφικτύονες ἐξεργασμένον τοῦτο τὸ πεδίον ὑπὸ τῶν Ἀμφιστέων καὶ κεραμεία ἐνφοδομημένα κ.τ.λ., a passage mouthed by the retired actor as though he were once again playing Creon. In a slightly different category are *Lycurg.* § 54 and *Aeschines* 3 §§ 98, 229, the first of which is an instance of genuine σεμνολογία, while the other two illustrate that προπέτεια which is characteristic of the style of *Aeschines*. Lastly *Isocrates*, referring to the advantages of Athens, says (4 § 45) καὶ τοῦθ' ὑπ' αὐτῆς περιελήφθαι, *et hoc ab ipsa comprehensum esse*, in 15 § 110 μὴδ' ὑφ' ἐνὸς ἐωράσθαι ναυτικόν, and in all the other passages he is speaking of his own works, which he never once refers to as τὰ ἐμοῦ εἰρημένα ἢ γεγραμμένα, but always as τὰ ὑπ' ἐμοῦ εἰ. or γ.; clearly the more emphatic form of speech was gratifying to the no small pride *Isocrates* took in all that he wrote. I think therefore that in all these twenty-one cases ὑπό is a rhetorical device, employed to heighten the effect, and quite in accordance with the genius of the language, which so constantly expresses in the form of speech gradations of feeling which we are forced to leave to type or gesture.

E. C. MARCHANT.

¹ Also by the repetition of ὑπό before γειτόνων.

CLASSICAL MANUSCRIPTS IN THE BRITISH MUSEUM.

(Continued from p. 155.)

PHILOSOPHERS AND OTHER WRITERS.

PYTHAGORAS.

104.—BRIT. MUS. **Burney MS.** 109 (ff. 143, 144). Paper: ff. 2. $11\frac{1}{2} \times 7\frac{3}{4}$ inches. Minuscules. With Theocritus [No. 66], Hesiod [No. 24], Pindar [No. 34], and Aratus [No. 64]. XIV—XV cent. Belonged to Jo. Car. de Salviatis.

"Πυθαγορικά ἐπη τὰ οὕτως ἐπικαλούμενα χρυσᾷ, στοιχείωσιν περιέχοντα τῆς τῶν Πυθαγορέων φιλοσοφίας."

105.—BRIT. MUS. **Add. MS.** 11,891 (ff. 2—3, 10—11). Paper: ff. 4. $7\frac{3}{4} \times 5\frac{1}{2}$ inches. Minuscules. XV and late XV cent.

Purchased in 1841 from Bp. Butler's Library.

1. "Πυθαγόρου Σαμίον χρυσᾷ ἐπη." ff. 2—3.
2. "Χρυσᾷ ἐπη τοῦ Πυθαγόρου," in a later hand. ff. 10—11.

106.—BRIT. MUS. **Burney MS.** 70 (ff. 34b—38). Vellum: ff. 5. $5\frac{1}{2} \times 3\frac{3}{4}$ inches. Minuscules. Written in Italy. Late XV cent.

"Πυθαγόρου" χρυσᾷ ἐπη.

107.—BRIT. MUS. **Harley MS.** 5664 (ff. 67—70). Paper: ff. 4. $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Minuscules. With Homer [No. 20], Solon [No. 31], and Aristophanes [No. 54]. Written in Italy. Late XV cent.

Belonged to the Jesuit College of Agen in France.

"Πυθαγορικά ἐπη τὰ οὕτω πως ἐπιλεγόμενα χρυσᾷ στοιχείωσιν περιέχοντα τῆς τελειότητος τῶν Πυθαγορέων": with glosses.

108.—BRIT. MUS. **Burney MS.** 85 (ff. 75—77). Vellum: ff. 2. $7\frac{3}{4} \times 5$ inches. Minuscules. With Lysias [No. 88] and Isocrates [No. 91]. Written in Italy. End of XV cent.

"Χρυσᾷ ἐπη τοῦ Πυθαγόρου."

109.—BRIT. MUS. **Add. MS.** 6791 (ff. 2—103). Paper: ff. 101. $9\frac{3}{8} \times 6\frac{1}{4}$ inches. Minuscules. XVI cent.

Belonged to the Jesuit College of Agen in France.

"Πυθαγόρου Σαμίω ἐπη τὰδ' ἐνεστι τὰ χρυσᾷ": with commentary of Hierocles. Original stamped binding.

110.—BRIT. MUS. **Add. MS.** 11,356 (ff. 12—15). Paper: ff. 4. $6\frac{3}{4} \times 4\frac{1}{4}$ inches. Minuscules. Written in Paris by Angelus Bergiculus of Crete, and given by him to Michael τῷ κληνίῳ [cf. Montfaucon, "Palaeogr. Graec." p. 90], A.D. 1566.

From the "Bibliotheca Lamoniana" [of Chrétien François de La Moignon, Président au Parlement]. Bequeathed by Rev. C. M. Cracherode, 1799.

"Πυθαγόρου χρυσᾷ ἐπη."

Decorated with coloured head-pieces and initials.

Original tooled binding.

See Omont, "Facs. de MSS. Grecs," pl. 2.

PLATO.

111.—BRIT. MUS. **Harley MS.** 5547 (ff. 2—51, 55—96). Vellum: ff. 92. $6 \times 4\frac{1}{4}$ inches. Minuscules. Written in Italy. XV cent.

Owners: "Barthol. can. Pist.," and "Franciscus Luce not. epe."

1. "Ὁ Πρωταγόρας τοῦ Πλάτωνος." ff. 2—51.

2. "Περὶ τῆς φιλίας τοῦ Πλάτωνος," i.e. Λύσις. f. 55.

3. "Περὶ τῆς ἀνδρείας τοῦ Πλάτωνος," i.e. Λάχης. f. 74b.

112.—BRIT. MUS. **Royal MS.** 16 C. xxv. (ff. 62—66). Paper: ff. 5. $9\frac{1}{4} \times 6\frac{1}{2}$ inches. Minuscules. "Φίλιππος ῥόδιος ἐξέγραψεν χάριν φιλίας." Bound with Aristotle [No. 130], etc. XV cent.

"Ὅροι Πλάτωνος."

113.—BRIT. MUS. **Harley MS.** 5635 (ff. 41—62, 88b—96). Paper: ff. 31. $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Minuscules. With Aristotle [No. 127]. XV cent.

1. Ἐπιστολαὶ Πλάτωνος, i.e. Nos. 7, 6, 13, 8. f. 41.

2. "Ἐπιστολαὶ Πλάτωνος," i.e. Nos. 1, 2, 4, 5, 9, 10. f. 88b.

114.—BRIT. MUS. **Harley MS.** 5610 (ff. 18b—23). Paper: ff. 5. $8\frac{3}{4} \times 5\frac{1}{4}$ inches. Minuscules. XV cent.

Bought, for the Harley Library, of John James Zamboni, Resident of the Landgrave of Hesse-Darmstadt, 20 Oct. 1725.

Ἐπιστολαὶ Πλάτωνος, i.e. Nos. 1, 2, 4, 5, 9, 10.

115.—BRIT. MUS. **Royal MS.** 16 C. xxv. (ff. 53—61). Paper: ff. 9. Minuscules. With Aristotle [No. 130]. Early XVI cent.

Excerpts from Dialogues of Plato.

116.—BRIT. MUS. **Harley MS.** 5565. Paper: ff. 62. $7 \times 4\frac{1}{2}$ inches. Minuscules. XVI cent.

Bought, for the Harley Library, of Nathaniel Noel, bookseller, 18 Jan. 1723.

Excerpts from works of Plato.

ARISTOTLE.

117.—BRIT. MUS. **Add. MS.** 23,927. Paper: ff. 102. $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Minuscules. Late XIV cent.

"Προβλήματα Ἀριστοτέλους."

Old binding of stamped leather.

118.—BRIT. MUS. **Add. MS.** 10,040. Paper: ff. 132. $10\frac{1}{4} \times 7\frac{1}{4}$ inches. Minuscules. Early XV cent.

Purchased in 1836.

1. "Ἀριστοτέλους κατηγορίαι": with two fragmentary leaves of the Introduction of Porphyrius. f. 1.

2. Περὶ ἑρμηνείας. f. 23b.

3. "Ἀριστοτέλους ἀναλυτικῶν προτέρων." f. 34.

4. "Ἀριστοτέλους ἀναλυτικῶν ὑστέρων." f. 76.

5. Τοπικά. f. 101.

Scholia, in some parts very full; glosses, generally in red ink.

119.—BRIT. MUS. **Harley MS.** 5599. Paper: ff. 218. $13\frac{3}{4} \times 8\frac{7}{8}$ inches. Minuscules. Written in Italy. "Ἀλφονσος Ἀθηναῖος ἔγραφε." XV cent.

Belonged to the Jesuit College of Agen in France.

1. Πορφυρίου εἰσαγωγή. f. 1.

2. "Ἀριστοτέλους κατηγορίαι." f. 11.

3. "Ἀριστοτέλους περὶ ἑρμηνείας." f. 26.

4. "Ἀριστοτέλους ἀναλυτικῶν προτέρων πρῶτον." f. 35.

5. "Ἀριστοτέλους ἀναλυτικῶν προτέρων β'." f. 69.

6. "Ἀριστοτέλους ἀναλυτικῶν ὑστέρων πρῶτον." f. 92.

7. "Ἀριστοτέλους ἀναλυτικῶν ὑστέρων β'." f. 115.

8. "Ἀριστοτέλους τοπικῶν πρῶτον." f. 126.

9. "Ἀριστοτέλους περὶ σοφιστικῶν ἐλέγχων." f. 191.

At the end, in writing of the XVI cent. are two fragments:—

10. Κατηγορίαι (10 § 15 to the end). f. 211.

11. "Ἀριστοτέλους περὶ ἑρμηνείας τμήμα πρῶτον" (ends in 7 § 12). f. 216.

120.—BRIT. MUS. **Burney MS.** 100. Paper: ff. 307. 11×7 inches. Minuscules. Written probably in Italy. XV cent.

1. "Πορφυρίου εἰσαγωγή." f. 2.

2. "Ἀριστοτέλους κατηγορίαι." f. 13b.

3. "Ἀριστοτέλους περὶ ἑρμηνείας." f. 32b.

4. "Ἀριστοτέλους ἀναλυτικῶν προτέρων." f. 43b.

5. "Ἀριστοτέλους ἀναλυτικῶν ὑστέρων." f. 117.

6. "Ἀριστοτέλους τοπικῶν." f. 168.

7. "Ἀριστοτέλους περὶ τῶν σοφιστικῶν ἐλέγχων." f. 295.

Unfinished: ends in last cap. "εἰσιν οἱ τοιοῦτοι λόγοι."

121.—BRIT. MUS. **Harley MS.** 5536. Vellum: ff. 100. $4\frac{1}{2} \times 3$ inches. Minuscules. Written probably in Italy. XVI cent.

"Ἀριστοτέλους ἀναλυτικῶν ὑστέρων."

122.—BRIT. MUS. **Add. MS.** 14,080. Vellum: ff. 216. 8×5 inches. Minuscules. Written in Italy. XV cent.

Belonged to the Monastery of St. Leonard, near Verona.

Purchased at the sale of the Saibante and Gianfilippi MSS., 1843.

1. "Ἀριστοτέλους ἠθικῶν νικομαχείων τὰ δέκα." f. 3.

2. "Ἀριστοτέλους ἠθικῶν μεγάλων α', β'." f. 153b.

123.—BRIT. MUS. **Add. MS.** 6790. Vellum: ff. 134. $9\frac{1}{4} \times 5\frac{1}{2}$ inches. Minuscules. Written in Italy. Late XV cent.

"Colleg. Clarom. Paris. Soc. Jesu." "Paraphé au désir de l'arrest du 5 Juillet, 1763.—Mesnil."

Purchased in 1825.

"Ἀριστοτέλους ἠθικῶν νικομαχείων α—κ."

Original binding of stamped leather.

124.—BRIT. MUS. **Royal MS.** 16 C. xxi. Paper: ff. 131. $8\frac{3}{4} \times 6$ inches. Minuscules. Written in Italy. XVI cent.

"Ἀριστοτέλους ἠθικῶν νικομαχείων α'—κ'": with some scholia in Latin.

Injured by damp.

125.—BRIT. MUS. **Royal MS.** 16 C. xxii. Paper: ff. 51. $9 \times 6\frac{1}{2}$ inches. Minuscules. Written in Italy. XVI cent.

'Ἀριστοτέλους ἠθικῶν νικομαχείων θ', ι'.

Original binding, Grolier style.

126.—BRIT. MUS. **Harley MS.** 6322 (ff. 267—304). Paper: ff. 33. $11\frac{3}{4} \times 8\frac{1}{2}$ inches. Minuscules. With Demosthenes [No. 95]. Written probably in Italy. XV cent.

"Liber ecclesiae coll. de Ripon." Bought, for the Harley Library, of Dr. Mangey [Thomas Mangey, prebendary of Durham ¶, 22 June, 1726.

"Ἀριστοτέλους ῥητορικὴ πρὸς Ἀλέξανδρον."

127.—BRIT. MUS. **Harley MS.** 5635 (ff. 138—150, 186—202). Paper: ff. 30. $8\frac{3}{4} \times 5\frac{1}{2}$ inches. Minuscules. With Plato [No. 113]. XV cent.

1. "Φυσιογνωμονικὰ Ἀριστοτέλους." f. 138.

2. "Ἀριστοτέλους περὶ κόσμου." f. 186.

128.—BRIT. MUS. **Harley MS.** 6874. Vellum: ff. 12. $9 \times 5\frac{1}{2}$ inches. Minuscules. Written in Italy. XV cent.

Bought, for the Harley Library, of John Gibson, 22 June, 1726.

"Ἀριστοτέλους πολιτικῶν" α' (ending in cap. 13), δ' (capp. 15, 16), ε' (capp. 2—6).

129.—BRIT. MUS. **Harley MS.** 6295 (ff. 35—65, 80—88, 109, 110). Paper: ff. 42. $8\frac{3}{4} \times 5\frac{1}{2}$ inches. Minuscules. With Aelian [No. 158]. XV cent.

Belonged to the Jesuit College of Agen in France.

1. "Ἀριστοτέλους φυσικὰ προβλήματα κατ' εἶδος συναγωγῆς ὅσα ἱατρικά." f. 35.

2. "Τοῦ αὐτοῦ ὅσα βοηθητικά πρὸς ἰάσιν." f. 37.

3. "Τοῦ αὐτοῦ ὅσα περὶ ἰδρώτος." f. 40b.

4. "Τοῦ αὐτοῦ ὅσα περὶ οἰνोποσίαν καὶ μέθην." f. 44b.

5. "Τοῦ αὐτοῦ ὅσα περὶ ἀφροδισίων." f. 47b.

6. "Ἀριστοτέλους ὅσα ἐκ τῆς κείσθαι καὶ ἐσχηματίζεσθαι συμβαίνει." ff. 50—65b.

7. "Ἀριστοτέλους": excerpts in the form of questions and answers. ff. 80b—88b.

8. "Ἀριστοτέλους περὶ ψυχῆς": excerpts. ff. 109b—110.

130.—BRIT. MUS. **Royal MS.** 16 C. xxv. (ff. 2—52). Paper: ff. 51. Minuscules. With Plato [No. 115]. Early XVI cent.

"Ἀριστοτέλους περὶ ψυχῆς λόγοι": with scholia and glosses.

Followed by an "ἐπίλογος," f. 51; and "δόξαι τῶν παρὰ Ἑλλήσι φιλοσόφων περὶ ψυχῆς." f. 52b.

131.—BRIT. MUS. **Add. MS.** 8225 (ff. 137—143). Paper: ff. 7. 6 × 4 inches. Minuscules. XVI cent. Book-plate of Hon. Fred. North.

"Ἀριστοτέλους περὶ ἀρετῶν."

Imperfect: ending at beg. of cap. 7.

132.—BRIT. MUS. **Burney MS.** 64. Paper: ff. 52. 7½ × 6 inches. Minuscules. Written in England (?) Late XVII cent.

Ἀριστοτέλους "περὶ ποιητικῆς."

THEOPHRASTUS.

133.—BRIT. MUS. **Add. MS.** 5113. Paper: ff. 73. 9¼ × 6½ inches. Minuscules. Written in Italy. XV cent.

1. "Θεοφράστου περὶ πυρός." f. 2.
2. "Θεοφράστου τῶν μετὰ τὰ φυσικὰ." f. 16.
3. "Θεοφράστου περὶ λίθου." f. 24.
4. "Θεοφράστου περὶ ἰδρώτων." f. 33b.
5. "Θεοφράστου περὶ ἰλίγγων." f. 39b.
6. "Θεοφράστου περὶ κόπων." f. 41b.
7. "Θεοφράστου περὶ ἰχθύων." f. 45.
8. "Θεοφράστου περὶ ἀνέμων." f. 48.
9. "Θεοφράστου περὶ ὁσμῶν." f. 61.

134.—BRIT. MUS. **Harley MS.** 5635 (ff. 150b—183b). Paper: ff. 34. 8½ × 5½ inches. Minuscules. With Plato [No. 113] and Aristotle [No. 127]. XV cent.

1. "Θεοφράστου περὶ αἰσθήσεως." f. 150b.
2. Περὶ πυρός. f. 170.

MAXIMUS TYRIUS.

135.—BRIT. MUS. **Harley MS.** 5760. Paper: ff. 212. 5½ × 4 inches. Minuscules. Written in Italy. Late XV cent.

Bought, for the Harley Library, of Dr. Conyers Middleton, 25 Feb. 1725.

"Μαξίμου Τυρίου πλατωνικοῦ φιλοσόφου τῶν ἐν τῇ ῥώμῃ διαλέξεων τῆς πρώτης ἐπιδημίας": with a few notes.

Colophon: "Μαξίμου Τυρίου φιλοσοφούμενα."

Used by Davis, ed. 1774.

ANDRONICUS RHODIUS.

136.—BRIT. MUS. **Royal MS.** 16 C. xiii. (ff. 16—31). Paper: ff. 16. 8 × 5½ inches. Minuscules. Written probably in Italy. XVI cent.

"Ἀνδρονίκου περιπατητικοῦ περὶ τῶν τῆς ψυχῆς παθῶν."

CORNUTUS.

137.—BRIT. MUS. **Add. MS.** 18,494. Paper: ff. 30. 8½ × 5½ inches. Minuscules. Written in Italy. XV cent. Purchased in 1851.

"Φρουντούου θεωρία περὶ τῆς τῶν θεῶν φύσεως."

Unfinished: ending in the chapter "περὶ αἰδου":—"καὶ τῶν φροντιδῶν. Ἐπονομάζεται."

138.—BRIT. MUS. **Add. MS.** 18,775 (ff. 1—69). Paper: ff. 69. 8 × 5½ inches. Minuscules. Written probably in the west of Europe. XVI cent.

Belonged to Dr. Anthony Askew. [Lot 570 of his sale, A.D. 1775.]

Purchased in 1851.

"Φρουντούου ἐκ τῶν παραδεδομένων ἐπιδρομῇ, κατὰ τὴν ἐλληνικὴν θεωρίαν." i.e. Περὶ τῆς τῶν θεῶν φύσεως.

PLUTARCH.

139.—BRIT. MUS. **Harley MS.** 5692. Paper: ff. 346. 11½ × 7½ inches. Minuscules. Late XIV cent.

"Iste liber pertinet Reverendissimo domino Nicolao [de Cusa, ob. 1464], Cardinali tituli sancti Petri ad Vincula, Episcopo Brixinensi."

1. Πλουτάρχου βίοι παράλληλοι:—

- (a). "Ἀλέξανδρος." f. 1.
 - (b). "Καῖσαρ." f. 29b.
 - (c). "Σερτώριος." f. 51b.
 - (d). "Εὐμενής." f. 57b.
 - (e). "Λύσανδρος." f. 66b.
 - (f). "Σύλλας." f. 78b.
 - (g). "Ἀλκιβιάδης." f. 97b.
 - (h). "Μάρκιος" Κοριολανός. f. 114.
 - (i). "Πελοπίδας." f. 128.
 - (k). "Μάρκελλος." f. 141b.
 - (l). "Τιβέριος καὶ Γαίος Γράγχου." f. 155.
 - (m). "Φιλοποίμην." f. 169b.
 - (n). "Τίτος Φλαμίνιος." f. 177b.
 - (o). "Μάρκος Κάτων." f. 187.
 - (p). "Κικέρων." f. 200b.
 - (q). "Δημοσθένης." f. 220.
 - (r). "Γάλλος." f. 230.
 - (s). "Όθων." f. 239.
2. "Περὶ ἡθικῆς ἀρετῆς." f. 245.
 3. "Συμπόσια φιλοσόφων." f. 253.
 4. "Πολιτικὰ παραγγέλματα." f. 265b.
 5. "Βασιλέων καὶ στρατηγῶν ἀποφθέγματα." f. 284.

6. "Πλουτάρχου λακωνικὰ ἀποφθέγματα." f. 307.
 7. "Συναγωγὴ ἱστοριῶν παραλλήλων Ρωμαίων καὶ Ἑλληνικῶν." f. 327.
 8. "Εἰ καλῶς εἴρηται τὸ λάθε βιώσας." f. 332.
 9. "Εἰ αὐτάρκης ἡ κακία πρὸς κακοδαμονίαν." f. 333b.
 10. "Περὶ τῆς εἰς τὰ ἔγγονα φιλοστοργίας." f. 334b.
 11. "Ὅτι οὐδὲ ἡδέως ζῆν ἐστι κατ' Ἐπικούρου." f. 337b.

Copied in part from an imperfect archetype; spaces being left for missing words or passages.

140.—BRIT. MUS. Add. MS. 5423. Vellum: ff. 253. 10½ × 7¼ inches. Minuscules. Written in Italy. XV cent.

Belonged to Jo. Car. de Salviatis.

Presented to Brit. Mus. by Charles Towneley.

Πλουτάρχου βίοι παράλληλοι:—

- (a). "Μάρκελλος." f. 2.
 (b). "Ἀλέξανδρος." f. 17.
 (c). "Καῖσαρ." f. 52b.
 (d). "Δημήτριος." f. 83.
 (e). "Μάρκος Ἀντώνιος." f. 103b.
 (f). Δημητρίου καὶ Ἀντωνίου "σύγκρισις." f. 135.
 (g). "Πύρρος." f. 137.
 (h). "Μάριος." f. 155b.
 (i). "Ἅγις καὶ Κλεομένης." f. 178.
 (k). "Τιβέριος καὶ Γαίος" Γράκχου. f. 202b.
 (l). Ἀγίδος καὶ Κλεομένου καὶ Γράκχων "σύγκρισις." f. 218b.
 (m). "Ἀρατος." f. 220.
 (n). "Ἀρτοξέρξης." f. 240b.

141.—BRIT. MUS. Harley MS. 5638 (ff. 1—48, 59—226). Paper: ff. 216. 8½ × 5½ inches. Minuscules. XVI cent.

1. "Βίος τοῦ Καίσαρος κατὰ Πλούταρχον." ff. 1—48, 59—65.

A quire is missing after f. 30, and is now in Harley MS. 5663, ff. 69—78.

2. "Βίος τοῦ Ἀλεξάνδρου κατὰ Πλούταρχον." f. 66.
 3. "Βίος τοῦ Πομπηίου κατὰ Πλούταρχον." f. 151.

142.—BRIT. MUS. Harley MS. 5612. Paper: ff. 251. 8½ × 5½ inches. Minuscules. Written apparently in Italy. XV cent.

Belonged to the Jesuit College of Agen in France.

1. "Πλουτάρχου περὶ παίδων ἀγωγῆς." f. 1.
 2. "Πλουτάρχου περὶ ἀρετῆς καὶ κακίας." f. 12b.
 3. "Πῶς ἂν τις ἐπ' ἐχθρῶν ὠφελοῖτο." f. 14.
 4. "Πῶς δεῖ τῶν ποιημάτων τὸν νέον ἀκούειν." f. 19b.
 5. "Περὶ τοῦ πῶς ἂν τις διακρίνει τὸν κόλακα τοῦ φίλου." f. 37.

6. "Περὶ τοῦ ἐαντὸν ἐπαινεῖν ἀνεπιφθόνως." f. 58b.

7. "Περὶ ἀοργησίας." f. 66.
 8. "Περὶ πολυπραγμοσύνης." f. 76.
 9. "Περὶ εἰθιμίας." f. 82b.
 10. "Περὶ δυσωπίας." f. 93.
 11. "Περὶ φιλαδελφίας." f. 99b.
 12. "Περὶ ἀδολεσχίας." f. 112.
 13. "Περὶ τοῦ ἀκοῦειν." f. 122b.
 14. "Περὶ πολυφιλίας." f. 132.
 15. "Περὶ φιλοπλουτίας." f. 135b.
 16. "Περὶ δυνδαμονίας." f. 139b.
 17. "Πλουτάρχου φιλοσόφου, πότερον ψυχῆς ἢ σώματος ἐπιθυμία καὶ λυπη." f. 145b.

18. "Εἰ μέρος τὸ παθητικὸν τῆς ἀνθρώπου ψυχῆς ἡ δύναμις." f. 148b.

Unfinished.

19. "Πλουτάρχου φιλοσόφου περὶ τῶν ὑπὸ τοῦ θεοῦ βραδέως τιμωρουμένων." f. 151.
 20. "Πῶς ἂν τις αἰσθοῖτο ἐαυτοῦ προκίπτοντος ἐπ' ἀρετῇ." f. 167b.
 21. "Πλουτάρχου περὶ τύχης." f. 176b.
 22. "Περὶ τοῦ πότερον τὰ ψυχῆς ἢ τοῦ σώματος πάθη χεῖρονα." f. 179.
 23. "Πλουτάρχου περὶ τοῦ πότερον ὕδωρ ἢ πῦρ χρησιμώτερον." f. 180b.
 24. "Πλουτάρχου περὶ τῆς Ῥωμαίων τύχης." f. 183.
 25. "Περὶ τῆς Ἀλεξάνδρου τύχης ἢ ἀρετῆς." f. 191b.
 26. "Λόγος δευτέρως περὶ τῆς Ἀλεξάνδρου τύχης ἢ ἀρετῆς." f. 197.
 27. "Περὶ τοῦ μὴ δεῖν δανείζεσθαι." f. 206.
 28. "Περὶ τοῦ τὰ ἄλογα λόγῳ χρῆσθαι." f. 209b.
 29. "Περὶ τῶν ζώων φρονιμώτερα τὰ χερσαῖα ἢ τὰ ἐνδρα." f. 215b.
 30. "Πλουτάρχου ἐπὶ τὰ σοφῶν συμπόσιον." f. 236b.

Artt. 17 and 18 were printed from this MS. by Thomas Tyrwhitt, "Fragmenta duo Plutarchi," 1773.

143.—BRIT. MUS. Harley MS. 5660 (ff. 39—72). Vellum: ff. 34. 9¼ × 5½ inches. Minuscules. With Isocrates [No. 89]. Written in Italy. XV cent.

Owner: "Ego Franciscus Luce not. epc."

1. "Τοῦ αὐτοῦ [Πλουτάρχου] περὶ πολυπραγμοσύνης." f. 39.
 2. "Τοῦ Πλουτάρχου πῶς ἂν τις διακρίνει τὸν κόλακον [sic] τοῦ φίλου." f. 46b.

144.—BRIT. MUS. Harley MS. 5578 (ff. 1—33). Paper: ff. 33. 9½ × 6½ inches. Minuscules. Written in Italy. XV cent.

Bought for the Harley Library, of Nathaniel Noel, bookseller, 18 Jan. 1724.

"Πλουτάρχου πολιτικὰ παραγγέλματα."
 Injured by damp.

145.—BRIT. MUS. **Burney MS.** 276 (ff. 21—26). Paper: ff. 6. $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Minuscules. With Homer [No. 22]. XV cent.

1. Πλουτάρχου περὶ ἀρετῆς καὶ κακίας. f. 21.
The conclusion. See ed. Paris, 1624, p. 101, l. 23.

2. "Πῶς ἂν τις αἰσθοίτο ἑαυτοῦ προκόπτοντος ἐπ' ἀρετῇ." f. 21.

Imperfect: ending ed. cit., p. 81, l. 54.

146.—BRIT. MUS. **Egerton MS.** 2474 (ff. 1—16). Paper: ff. 16. $10\frac{3}{4} \times 7\frac{1}{2}$ inches. Minuscules. Written in Italy (?). Early XVII cent. Purchased in 1878.

"Πλουτάρχου Χειρωνέως περὶ παιδων ἀγωγῆς": with scholia and glosses.

Unfinished: ends in cap. xvii. "καὶ μὴ ἀθυμεῖν."

147.—BRIT. MUS. **Add. MS.** 5110 (ff. 187b—188b). Paper: ff. 2. $11\frac{3}{4} \times 8\frac{3}{4}$ inches. Minuscules. With Xenophon [No. 80] and Polybius [No. 84]. XV cent.

Belonged to Dr. Anthony Askew.

"Πλουτάρχου παροιμίας."

148.—BRIT. MUS. **Arundel MS.** 517 (ff. 86—88). Paper: ff. 3. $8\frac{1}{2} \times 6$ inches. Minuscules. With Lucian [No. 154]. XV cent. Brief excerpts from Plutarch.

See Cat. of Arundel MSS.

EPICETUS.

149.—BRIT. MUS. **Burney MS.** 80 (ff. 36—58). Paper: ff. 23. $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Minuscules. Written in Italy. XV—XVI cent.

"Bibl. Ant. Askew, M.D."

"Ἐγχειρίδιον Ἐπικτήτου."

150.—BRIT. MUS. **Add. MS.** 11,887. Paper: ff. 33. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Minuscules. Written in France (?). Early XVII cent.

"From Prince Galitzin's collections."

Purchased in 1841 from Bp. Butler's Library.

"Ἐγχειρίδιον Ἐπικτήτου."

Bound in vellum, gilt.

LUCIAN.

151.—BRIT. MUS. **Harley MS.** 5694. Vellum: ff. 134. $12 \times 8\frac{1}{2}$ inches. Minuscules. X cent.

Belonged in the 15th century to Jo. Chalceopylus Constantinopolitanus; and afterwards to Antonio Seripandi (*ob.* 1539), "ex Henrici Casolle amici optimi munere," with part of whose library it was bought by Jan de Witt. It afterwards passed to Jan (?) van der Mark, of Utrecht, after whom it has been quoted as "codex Marcianus"; and subsequently to John Bridges, author of the "History of Northamptonshire," at the sale of whose library it was purchased by Edward Harley, Earl of Oxford, 24 March, 1726.

1. Λυκιανοῦ ὑπὲρ τοῦ ἐν τῇ προσαγορεύσει παιδείας. f. 1.

Imperfect: beginning in § 8, "τὸ παράδοξον τῆς προσαγορεύσεως"; ed. Hemsterhuis, i. 734.

2. "Ἀπολογία περὶ τῶν ἐπὶ μισθῷ συνόντων." f. 2.

Ed. cit. i. 704.

3. "Ἀρμονίδης." f. 6.

Imperfect: ending in § 2, "τοῖς ἄμεινον κρῖναι δυναμένοις"; ed. cit. i. 850.

4. "Διάλογος πρὸς Ἡσίοδον." f. 7.

Imperfect: beginning in § 1 "[ἐξενή]-νοχας θεῶν τε γένεσιν"; ed. cit. iii. 240.

5. "Σκύθιος, ἡ πρόξενος." f. 8b.

Ed. cit. i. 859.

6. "Πῶς δεῖ ἱστορίαν συγγράφειν." f. 11b.

Ed. cit. ii. 1.

7. "Περὶ τῶν διαβάδων." f. 25b.

Ed. cit. iii. 234.

8. "Περὶ τῶν ἐπὶ μισθῷ συνόντων." f. 27.

Ed. cit. i. 651.

9. "Ἀνάχαρσις, ἡ περὶ γυμνασίων." f. 39b.

Ed. cit. ii. 883.

10. "Περὶ τῆς Συρίας θεοῦ." f. 50b.

Ed. cit. iii. 451.

11. "Περὶ ὀρχήσεως." f. 60b.

Ed. cit. ii. 265.

12. "Λεξιφάνης." f. 73.

Ed. cit. ii. 317.

13. "Εὐνοῦχος." f. 78.

Ed. cit. ii. 350.

14. "Περὶ τῆς ἀστρολογίας." f. 80.

Ed. cit. ii. 360.

15. "Ἐρωτες." f. 83b.

Ed. cit. ii. 397.

16. "Υπὲρ τῶν εἰκόνων." f. 98.

Ed. cit. ii. 458.

17. "Ψευδολογιστῆς, ἡ περὶ τῆς ἀποφράδος." f. 104.

Ed. cit. iii. 161.

18. "Ἐρμώτιμος, ἡ περὶ αἰρέσεων." f. 110b.

Ed. cit. i. 739.

19. "Λουκιανοῦ πρὸς τὸν εἰπόντα. Προμῆθεὺς εἰ ἐν λόγοις." f. 133.

Ed. cit. i. 23.

With some contemporary scholia, most numerous in "Lexiphanes."

The MS. appears to have originally contained at least 58 more works of Lucian, art. 2 being numbered ξ=60, and the numbers running on consecutively to οζ=77. Leaves may also possibly have been lost at the end.

Collated by Joannes Jensus in 1698. Referred to in Fritzsche's ed. as codex E. Also said to have been collated by Richard Porson.

See Cat. Anc. MSS.

152.—BRIT. MUS. **Harley MS.** 5724 (ff. 164—214). Paper: ff. 51. $8 \times 5\frac{1}{2}$ inches. Minuscules. With works of Euripides [No. 45], Hesiod [No. 26], and Xenophon [No. 81]. Written in Italy. XV cent. Belonged to the Jesuit College of Agen in France.

1. Λυκιανὸς ὁ τυραννοκτόνος. f. 164.
2. Ἀποκηρυττόμενος. f. 174.
3. "Εἰκόνες." f. 189b.
4. "Πατρίδος ἐγκώμιον." 200b.
5. "Δημώνακτος βίος." f. 203b.

153.—BRIT. MUS. **Add. MS.** 5110 (ff. 203—210). Paper: ff. 8. $11\frac{1}{2} \times 8\frac{3}{4}$ inches. Minuscules. With Xenophon [No. 80], Polybius [No. 84], and Plutarch [No. 147]. XV cent.
Belonged to Dr. Anthony Askew.

1. Λυκιανὸς βίων πρᾶσις. f. 203.
Imperfect: begins in cap. 7, "Ἐγωγε.
Εἶτα οὐ δέδιος."
2. Ἀλιεὺς ἡ ἀναβιούντες. f. 206.
Imperfect: ends at beg. of cap. 34, "καὶ γὰρ αὖ."

154.—BRIT. MUS. **Arundel MS.** 517 (ff. 91, 92). Paper: ff. 2. $8\frac{1}{2} \times 6$ inches. Minuscules. With Plutarch [No. 148]. XV cent.

1. Λυκιανὸς Φάλαρις πρῶτος. f. 91.
The latter portion: beg.—"θῆναι κε-
λεύσας ὡς μὴ μάνειε."
2. "Φάλαρις δεύτερος." f. 91b.

155.—BRIT. MUS. **Burney MS.** 276 (f. 1). Paper: f. 1. $8\frac{1}{4} \times 7\frac{1}{2}$ inches. Minuscules. Written in western Europe. Late XVI cent.

1. Λυκιανὸς προλαλιὰ ὁ Ἡρακλῆς.
The latter half: beg. "πολὺ τοῦ Ἑρμοῦ
ἢ ισχυρότερος οὗτος."
2. "Περὶ τοῦ ἡλέκτρον ἡ τῶν κύκνων."

ATHENÆUS.

156.—BRIT. MUS. **Royal MS.** 16 C. xxiv. Paper: ff. 345. $9\frac{1}{4} \times 6\frac{1}{2}$ inches. Minuscules. XV cent.

Ἀθηναίου Ναυκρατίτου δειπνοσοφιστῶν βιβλία γ-ιϛ'.

Begins with Bk. γ', § 74: "Στειλῆαν ῥαφα-
νίδα."

The several Books are numbered ἡ-ιδ',
ιδ' (sic, bis)—ιζ' ε', ιϛ'.

157.—BRIT. MUS. **Royal MS.** 16 D. x. Paper: ff. 256. 12×8 inches. Minuscules. Written in Italy (?). XVI cent.

"E Bibliotheca Davidis Hoeschelii, Augustani."

Ἀθηναίου Ναυκρατίτου δειπνοσοφιστῶν ἐπι-
τομή.

Imperfect: "Athenaei locus, unde hic
ἀκέφαλος codex orditur, extat libro tertio
pag. 41, v. 46, edit. Basil."

AELIAN.

158.—BRIT. MUS. **Harley MS.** 6295 (ff. 65—80). Paper: ff. 15. $8\frac{3}{4} \times 5\frac{1}{2}$ inch-s. Minuscules. With excerpts from Aristotle [No. 129]. XV cent.
Belonged to the Jesuit College of Agen in France.

"Ἐκ τοῦ Αἰλιανοῦ περὶ ζώων." : excerpts.

DIOGENES LAERTIUS.

159.—BRIT. MUS. **Arundel MS.** 531. Paper: ff. 178. $10\frac{1}{4} \times 7\frac{1}{2}$ inches. Minuscules. XV cent.

"Λαερτίου Διογένηςος βίων καὶ γνωμῶν τῶν
ἐν φιλοσοφίᾳ εἰδοκιμησάντων καὶ τῶν ἐκάστη
αἵρέσει ἀρεσάντων."

E. MAUNDE THOMPSON.

HISTORIES OF POLYBIUS.

The Histories of Polybius, translated from the text of F. HULTSCH by EVELYN S. SHUCKBURGH. Macmillan & Co. 1889. 2 vols. 24s.

In these volumes Mr. Shuckburgh presents us with a translation of the whole of the extant portions of Polybius. No attempt to put Polybius into English has been made for many years and the older translations deal very imperfectly with the fragments and extracts. The work is to be hailed as a useful and much needed contribution to the study of our author.

It is not easy to see why Mark Pattison should have spoken slightly of the task of translating, as 'the laziest of all occupation with the Classics.' It may well be argued that translation is precisely the work which most severely tests the scholar and

the critic. It is comparatively easy to talk about the meaning of a passage of Greek in a note. The annotator is not even compelled to make up his mind, but may leave the issue undecided between conflicting possibilities. The translator must choose his interpretation at his own peril, and must then seek for words which shall accurately render the meaning which he attributes to the Greek, and which shall at the same time be English in style and spirit. Again, the commentator can veil his perplexities in silence. He can fill his page with miscellaneous learning and leave his readers in the lurch just where they most need assistance. The translator may complain with Macbeth—

They have tied me to a stake; I cannot fly,
But, bear-like, I must fight the course'

Only two ways of escape are open to him. The first is the method admirably employed by Livy in the numerous passages in which he presents Polybius in a Latin dress. Livy writes like a gentleman, who is not bound to trouble himself excessively. If the reader of Polybius turns to Livy in order to see what he has made of a difficult passage, he will in three cases out of four be disappointed; he will find that Livy has experienced precisely the same difficulty as himself, and has gracefully but resolutely skipped it. A second and far more insulting method of evasion is the practice, so well known to examiners, of 'construing through a stone wall.' When unable to see what a passage means, the translator puts the Greek word for word into English, and produces a string of English syllables conveying no sense whatsoever.

Mr. Shuckburgh is quite above such expedients. He fairly attempts to put the sense of every sentence into English, and the passages are very few in which it can be said that he leaves us in doubt how he interprets his author. Fighting thus in the open, he mercilessly exposes his weak points, and reveals himself whenever he has misunderstood the Greek. Sometimes this is the case with single words, as when (in I. 37, 5) he translates *καταπληξάμενοι* 'intoxicated by' instead of 'striking terror into,' but more frequently in the bearing and construction of a sentence. In I. 57, 2 for instance, *ἐκ δὲ τῆς καθόλου τῶν ἀνδρῶν ἐνεργείας καὶ τῆς ἐκατέρου φιλοτιμίας ἔστι καὶ τῆς ἐμπειρίας αὐτῶν καὶ τῆς δυνάμεως πρὸς δε καὶ τῆς εὐψυχίας ἱκανὴν ἔννοιαν λαβεῖν*, he translates, 'Still one may conceive a sufficiently distinct idea of the affair by taking into account the general activity of the men, the ambition actuating each side and the amount of their experience strength and courage'; whereas Polybius evidently means that we are to gather an idea of these last, their experience, &c. by observing the activity and spirit which they display. In his Introduction to the story of the War of the Mercenaries Polybius remarks (I. 65, 6) *τόν τε γὰρ παρὰ τοῖς πολλοῖς λεγόμενον ἀσπονδὸν πόλεμον, τίνα φύσιν ἔχει καὶ διαθέσιν, μάλιστα ἂν τις ἐκ τῶν τότε γεγονότων ἐπιγνοίη*, which can only mean that from the events of this struggle we may best get a notion of what people mean when they speak of a 'truceless war.' Mr. Shuckburgh, if we acquit him of the graver fault of having failed to express what he intends in English, must have taken 'the truceless war' to have been a title given to this particular contest, for he translates, 'The nature and peculiar

ferocity of the struggle which has been generally called the 'truceless war' may be best learned from its incidents.' These instances are taken from the First Book. A glance at Schweighäuser's Latin in each case would have kept the translator right. It is only fair to say that such errors become less frequent as the work proceeds.

Mr. Shuckburgh warns us in his Preface that he has 'not undertaken to write a commentary on Polybius, nor to discuss at length the many questions of interest which arise from his text. Such an undertaking would require much more space than I was able to give.' This is a perfectly fair proviso: we have no right to demand discussions which do not fall within the plan of the work. At the same time it must be remembered that a translator is bound, not indeed to discuss, but to have thought over and made up his own mind about many questions which directly affect the interpretation of his text. He ought for instance to know enough of the Roman army to be aware that the *Principes* were armed with the *pilum*, and that he must not write (VI. 23 *ad fin.*) 'The *Principes* and *Triarii* are armed in the same way as the *Hastati*, except that instead of *pila* they carry long spears (*hasta*),' even supposing that it had not been sufficiently clear from the Greek (*ὁ δ' αὐτὸς τρόπος τῆς καθοπλισεώς ἔστι καὶ περὶ τοὺς πρίγκιπας καὶ τριαρίους, πλὴν ἀντὶ τῶν ἰσσῶν οἱ τριαρίοι δόρατα φοροῦσιν*) that the third rank alone carried the pike. Nor should he, as Mr. Shuckburgh does in the next sentence, father on Polybius the erroneous statement that 'the *Principes*, *Hastati* and *Triarii* each elect ten centurions.' In the Astronomical passages Mr. Shuckburgh has gone hopelessly astray both about the Zodiac (ix. 15) and the weather-signs (I. 37). 'Of the two dangerous constellations,' he writes in the latter passage, 'one had not yet set, and the other was in the point of rising.' Now in the first place *καταλήγειν*, applied to a star, does not mean that 'it is setting' but that 'its influence has abated.' This is a small matter however: it is more to be regretted that, before committing himself to this translation, Mr. Shuckburgh evidently did not think it necessary to ascertain when the next visible setting of the star in question would actually take place. If he had done so, the impossibility of his rendering would have been at once revealed to him.

The same carelessness about consistency appears in the dates assigned to the events of the war between Rome and the Achaeans.

The problem is a very difficult one and turns mainly on the question: At what season of the year did the Achaeans elect their President? There are three distinct answers to this question, but Mr. Shuckburgh never makes up his mind between them. In the margin of his text (xxxix. 10) he adopts the view, which I believe to be correct, that the election was held in the summer, and that Diaeus (after having acted for some months previously in place of the deceased Critolaus) was elected President on his own account early in August 146 B.C., and in the course of the same month rejected the offers of Metellus, who had not yet been superseded by the arrival of the consul Mummius. In his Introduction however Mr. Shuckburgh first (p. xxxii) places the election of Critolaus in the autumn of 147 (apparently following Clinton, who adopts November for the date of the elections), and then on the next page he seems to go over without warning to Unger's view, that the elections were in February, for he places the arrival of Mummius and the supersession of Metellus in the *Spring* of 146 B.C. and, as we have seen, this event was preceded by the re-election of Diaeus.

On one occasion this blindness to difficulties in the sense has led Mr. Shuckburgh into a strange confusion. The passage is from the tenth book (ch. 17) and contains the well-known arithmetical puzzle regarding Scipio's fleet at Cartagena. Mr. Shuckburgh writes—'From the remaining captives he selected the strongest, those who were in the prime of youth and physical vigour, and assigned them to serve on board ship; and having thus increased the number of his naval allies by one half, he manned the ships taken from the enemy as well as his own; so that the number of men on board each vessel were now little short of double what it was before. For the captured ships numbered eighteen, his original fleet thirty-five.' Now 'naval allies' have nothing to do with Polybius's statement, *προσέμιξε τοῖς αὐτοῦ πληρώμασι, καὶ ποίησας ἡμιολίους τοὺς πάντας ναύτας ἢ πρόσθεν κ.τ.λ.* True, Schweighäuser's Latin gives 'sociis navalibus' as a rendering of *πληρώμασι*, but then 'socii navales' no more means 'naval allies' than a 'master's mate' means 'the captain's wife.' The fact seems to be that Mr. Shuckburgh has failed to notice the obvious difficulty which Schweighäuser is attempting (rightly or wrongly) to solve. Schweighäuser's solution is that it is the seamen (*ναύτας*) alone whose number is increased by only one half, while he supposes the number of the fighting men

to have been increased in a much larger proportion (see his note) so as to make up the nearly doubled number of each entire ship's company (*τοὺς ἀνδρας*). I have expressed my opinion elsewhere that Schweighäuser's solution is hardly satisfactory, and have attempted one (possibly equally unsatisfactory) myself. Hultsch has (as I now find) anticipated me in it (*Fleckeisen's Jahrbücher* 1867), though he thinks it insufficient without some alterations in the text. Lastly, another writer, answering Hultsch in the same Magazine (1868), thinks the passage desperate unless we entirely change the sense by converting *διπλασίους* into *παραπλησίους*. This last method (with which I was not previously acquainted) seems somewhat violent; nevertheless I am now on the whole inclined to agree with it. The difficulty however of the passage is so great that every possible solution deserves respect. The only course which cannot by any chance commend itself is that taken by Mr. Shuckburgh. He translates as if there were no difficulty at all, and apparently sees no objection to making Polybius assert that when the number of men was increased by one half and the number of ships likewise increased by rather more than one half, there were *therefore* double as many men as before to each ship.

Even Mr. Shuckburgh's slips of the pen are sometimes unlucky in destroying the sense of a passage. In I. 20, 14 he writes 'quinqueremes' for 'penteconters' as the class of ship which the Romans used to borrow from the Greek states of Italy. This is a trifle not worth noticing in itself; but the English readers 'who for various reasons do not care to use the Greek of Polybius' will be sufficiently puzzled to find this assertion in the same chapter with the statement that the use of quinqueremes was unknown in Italy.

Enough has been done in the invidious task of pointing out obvious mistakes. It is more useful as well as more agreeable to turn to passages on which there may fairly be differences of opinion, and to note Mr. Shuckburgh's verdict on each.

In the third treaty between Rome and Carthage (III. 25, 3) we have the following—*ἐὰν συμμαχίαν ποιῶνται πρὸς Πύρρον ἔγγραπτον, ποιέσθωσαν ἀμφοτέρω, ἵνα ἐξῇ βοηθεῖν ἀλλήλοις ἐν τῇ τῶν πολεμουμένων χώρᾳ.* I have interpreted this to mean (*Selections* p. 64) that the Romans and Carthaginians, in order to secure their reciprocal rights to aid in defence, agree not to make any convention with Pyrrhus except in concert (*ἀμφοτέρω*).

After reading Mr. Shuckburgh's rendering—'If they make a treaty of alliance with Pyrrhus, the Romans or Carthaginians shall make it on such terms as not to preclude the one giving aid to the other, if that one's territory is attacked'—I am now inclined to prefer it to my own. I am further indebted to Mr. Shuckburgh for a correction of my historical note on the fragment respecting the treason of Heraclides against the Rhodians (xiii. 3 *seq.*) I was not aware that the rest of the story could be gathered from the *Stratagems* of Polyænus. I think that Mr. Shuckburgh is also probably right in translating ἀφίσταντο (I. 20, 6) 'held aloof,' rather than 'revolted' (as Schweighäuser). It does not seem likely that so early as the fourth year of the war the Romans can have had possession of any great number of Sicilian coast-towns. In another passage (XV. 11, 4) I ought possibly to surrender my interpretation of Hannibal's exhortation to his troops at Zama—παρήγγειλε δὲ τοὺς ἰδίους στρατιώτας ἕκαστον παρακαλεῖν, ἀναφέροντας τὴν ἐλπίδα τῆς νίκης ἐφ' ἑαυτὸν καὶ τὰς μεθ' αὐτοῦ παραγενημένους δυνάμεις. I allow that it seems most natural to refer (as Mr. Shuckburgh does) ἑαυτὸν and μεθ' αὐτοῦ to Hannibal, but I still think that both words may indicate the individual officer (ἕκαστον) who is charged to address his own company. If it be possible to take it so, the sense becomes infinitely better: a general wishes that each man in his army should fight as if everything depended on his own exertions and those of his immediate companions, not that they should be trusting to have the victory won for them by another division of the army. On the whole then I abide by my former explanation of the passage—'each officer was to speak as though the whole issue of the day rested with him and his company.'

In several points in which one commentator or another appears to me to have gone astray I am glad to be able to claim the support of Mr. Shuckburgh's interpretation for the views which I believe to be correct, as for instance in the explanation of ὠφελιμώτατον (I. 4, 4) of τὸν τῆς ἀντιπλοίας λόγον (VI. 10, 7), of τῆς μάχης δ' αὐτοῖς κατ' ἄνδρα τὴν κίνησιν λαμβανούσης (XVIII. 30, 7), and of φιλοδοξήσας ἐν ἀριστοκρατικῷ πολιτεύματι (XXIII. 14, 1).

I wish that I could agree with Mr. Shuckburgh in his interpretation of II. 37, 11, καθόλου δὲ τούτῳ μόνῳ διαλλάττειν τοῦ μὴ μιᾶς πόλεως διάθεσιν ἔχειν σχεδὸν τὴν σύμπασαν Πελοπόννησον, τῷ μὴ κ.τ.λ. which he translates, 'Nor is their any difference between the

entire Peloponnesus and a single city except in the fact that &c.' . . . in other respects there is *nearly* absolute assimilation &c. Now if it be possible to take σχεδόν, with Mr. Shuckburgh, as a vague qualification of the whole sentence, which may be transferred at will to any part of it, we shall get rid of almost the only serious difficulty in supposing this passage to have been published (as I most certainly believe it was) before B.C. 146. I am afraid however that σχεδὸν τὴν σύμπασαν Πελοπόννησον must mean 'almost the whole of Peloponnesus' and that we are bound to justify it (as I have attempted to do elsewhere) by supposing some exceptions, otherwise unknown, to the union of *all* the Peloponnesian States at this period in the Achaean League. To take another passage of some historical interest, I have little doubt that Mr. Shuckburgh is mistaken in his explanation of the treacherous counsel given by Marcius Philippus to the Rhodians in B.C. 169 (XXVIII. 17, 4). The consul—θανυμάζην ἔφη πῶς οὐ πειρῶνται διαλύειν οἱ Ῥόδιοι τὸν ἐνεστώτα πόλεμον, μάλιστα τοῦ πράγματος ἐκείνους καθήκοντος. Mr. Shuckburgh takes the ἐνεστώτα πόλεμον to be that between Antiochus and Ptolemy. The Rhodians did indeed attempt to mediate in this war, but so did the Achaeans (XXIX. 25, 2) at the express and public request of Marcius himself. Such an action on the part of Rhodes would give Rome no sort of handle for a quarrel, and it was clearly a pretext for such a quarrel that Marcius sought to provide. I think then that the war in question must be that between Rome and Macedon, and that the intervention which Marcius instigated was that which the Rhodians actually undertook at Rome (XXIX. 19), and which, as Marcius intended, brought Rhodes to the depths of humiliation.

In XI. 8 I feel some doubt as to Mr. Shuckburgh's explanation of the μεθοδικὸς τρόπος as applied to the training of officers. Three kinds (τρόποι) of instruction are open to them, says Polybius, first ὁ διὰ τῶν ὑπομνημάτων καὶ τῆς ἐκ τούτων κατασκευῆς, secondly ὁ μεθοδικὸς διὰ τῆς παρὰ τῶν ἐμπειρῶν ἀνδρῶν παραδόσεως, and thirdly actual practice in the field. How are we to distinguish between the first and the second? Mr. Shuckburgh takes both to refer to books, the first being histories, the second 'scientific treatises composed by specialists.' This may be right, but it seems simpler to regard all book-learning as compressed under the head of ὑπομνήματα and to refer the μεθοδικὸς τρόπος (like the ἐμπειρία μεθοδική of I. 84,

6) to the personal lessons of the drill-instructor. Greece must have been full of retired soldiers of fortune, qualified to impart their special knowledge for a consideration, much as Major Dugald Dalgetty was to instruct the Highlanders in the 'golden secret of military tactic,' 'teaching them to form battalia by extracting the square root' after the method of the divine Gustavus.

In passages more immediately affecting the Greek, I cannot agree with Mr. Shuckburgh that the *συνγρότης* of the senate (III. 20, 3) implies that they 'put on mourning,' nor that *γενναϊότατα κεκουηκότες ἑαυτοῖς πραγμάτων* (IX. 25, 5) should be explained as if Hannibal and Mago 'had arranged a most generous subdivision of operations,' nor again that *προπορεύεσθαι πρὸς τὴν στρατήγιαν* (XXVIII. 6, 9) means 'should go without delay to his duties as Strategus.' As far as I am aware, all commentators take *προπορεύεσθαι* to mean 'become a candidate for the office' (as *προσπορεύεσθαι* and *μεταπορεύεσθαι* in X. 4), and this must surely be the true rendering. Another word, as to which a controversy arises, is *ιστορεῖν*. It is an open question whether it can bear the sense of 'narratum legere' in I. 63,7 and II. 17,2. I do not regret my acceptance of Schweighäuser's interpretation. In any case it is difficult to see why Mr. Shuckburgh should emphasise his rejection of this rendering in a note on the first of these two passages and yet should silently accept it on another very similar occasion (XXX. 4, 17).

In the description of Hannibal's array at Cannae Mr. Shuckburgh follows Sir Walter Raleigh in taking the words *μνηοειδὲς ποίων τὸ κύρτωμα καὶ λεπτύνων τὸ τοῦτων αὐτῶν σχῆμα* (III. 113, 8.) very literally, 'the whole line became crescent-shaped diminishing in depths

towards its extremities.' I still believe that *μνηοειδὲς* is not to be taken strictly for the actual shape of a crescent moon, but that it indicates simply a convex projection, and that *λεπτύνων* has nothing to do with the tapering horns of the moon but merely expresses that the ranks of the Gauls and Spaniards (*τούτων αὐτῶν*) were somewhat attenuated by being extended so as to occupy an arc in front instead of a straight line as before the advance.

I will conclude this discussion of doubtful passages with a case in which Mr. Shuckburgh criticises *nominatim*, a rendering of my own, regarding which I am impenitent. At the scene of the burning of Carthage (XXXIX. 4) Hasdrubal's wife is described as *τοὺς παῖδας ἐν χιτωνίσκοις ἐξ ἑκατέρου τοῦ μεροῦς προσελήφνῃα ταῖς χερσὶ μετὰ τῶν ἰδίων ἐνδυμάτων*. I do not understand on what grounds a German translator has (as Mr. Shuckburgh tells us) 'given up these words in despair.' *προσλαμβάνειν* (with accusative or genitive) may be used, as is clear from the references (Soph. *Tr.* 1024 and Ar. *Ach.* 1215 sq.) given in Liddell and Scott's Lexicon, in the sense of 'to take hold of.' Quite literally then the Greek says that the lady 'grasped the boys, dressed in tunics, with her hands on either side along with her own clothes'; which means, I take it, that each hand encircled a boy along with a portion of her own skirt; this is physically possible only if we picture the garment as held wrapped by the hand round the boy. I have tried to express it by saying that she 'folded them in her own robe with her hands,' and I cannot see that this is 'straining the meaning of *προσσεληφνῃα*.'

J. L. STRACHAN-DAVIDSON.

CAESAR'S SEVENTH CAMPAIGN IN GAUL.

Caesar's Seventh Campaign in Gaul, by W. C. COMPTON. Bell. 1889. 8vo. pp. x., 138. Price 4s.

THIS is in several ways a noteworthy school-book. Firstly, it is profusely illustrated. Mr. Compton has, it seems, studied the campaign in the country where it was fought—would that more schoolmasters were so energetic!—and has brought back a quantity of sketches. He has adopted plans from van Kampen and has added representations of siege-engines, entrenchments and the

like. The idea of the whole is excellent and the success in execution is considerable. The vignette sketches inserted in the text are very attractive, the maps are well-chosen, and the 'Representation of a Siege' on the frontispiece is ideal in two senses of that word. It is to be hoped, and it is to be expected, that other editors will follow the example of Mr. Compton. It is impossible to have too much 'realism' in our teaching, whether the teaching be done in a school or a university.

Perhaps, as the subject is one I have

at heart, I may be allowed briefly to point out the dangers to which 'realists' seem to me to be liable, dangers which, I think, Mr. Compton has not wholly evaded. (1) It is easy to mistake boys' capacities. They have great imagination; they can fill in details where none are given, just as the child can vivify its newspaper doll or the Elizabethan playgoer could realize scenery represented only by 'Wood,' 'Town' or 'Street' chalked upon a board. But boys cannot grasp a complicated plan, nor can they always 'read' a map in the way in which educated persons can. (2) There is a great positive tendency to complicate maps and plans, owing to the natural desire for accuracy. The result is a drawing of Caesar's Rhine bridge or of the works round Avaricum which few men and fewer boys can readily master. (3) The desire for accuracy is noxious in another way. A sketch is—as Plato would say—one degree removed from the reality, and in order to show its purpose clearly, it must make the compromise with truth which is involved in all teaching: it must omit and exaggerate. Peterwardein, for instance (if I may refer to a well-known modern site) is by nature a strong fortress and no visitor can fail to see it. But an accurate sketch or a photograph would not give that idea. (4) Lastly there is, in some efforts at illustration and map-making, a serious danger lest the modern obscure the ancient element. Maps of Athens or of Rome with ancient and modern names mixed have their proper use; but that use is not school use. And a sketch of an ancient site with a cathedral-spire and a railway-bridge for the chief features is not very helpful to a classical student. I trust no one will suppose I am accusing Mr. Compton of falling into all these errors: I have simply set them out as the dangers into which, as I believe, he and those who work on the same lines are most likely to fall, or actually have fallen. And before I leave this point may I suggest to him a work which would be most useful, the preparation of a series of raised plans illustrating the chief localities in 'Caesar'? If these plans were made like Woldermann's *Plastischer Schul-atlas*, they could be sold at a low price, and each boy could possess a model of Alesia or Gergovia. It would be necessary to greatly exaggerate the vertical scale, and it would be advisable to put in very little detail, so that the boys could themselves fill in the lines of Caesar and the positions of the Gauls.

The second feature of Mr. Compton's

book consists in the notes and 'idioms.' The latter embody an attempt to teach boys how to translate into decent English, and form on the whole, an admirable piece of work. One or two 'idioms' are hardly idioms, and one or two are hardly English (e.g. 'I conceive renewed hope') but the main part are excellently done. The notes themselves are good, but it is a little difficult to see the principle on which they have been selected. For instance, if it is needful to annotate *in Italiam* (vi.), or *cum dolore* or *amplius ex urbes* (xv.), why is nothing said of *revertisse* from *revertor* (v.) or *ratione* (xvi.)? I add a few criticisms on the initial chapters, where there seems room for improvement. Ch. i. *ratione habere* is hardly 'to take precautions'. Ch. ii. *gravissimam caerimoniam continere* is hardly 'to imply the greatest solemnity'. Ch. iii. *gesta essent* is not well explained. The mood may be due to the sense 'though' (which Mr. Compton apparently means, but does not say), but the parallels quoted by Kraner certainly make for the *oratio obliqua*. Ch. v. *legatus* seldom denotes what we mean by 'lieutenant.' The doctrine of Tense-sequence set forth here and elsewhere does not satisfy me, but the question is vexed. Will Mr. Compton compare his rules with the practice in *B.G.* I. 43? Ch. viii.: a note on *fortunis* would be welcome. Mr. Compton translates, like Landgraf and Schmalz (*Antibarbarus* s.v.), 'safety,' but *diripuisse* clearly demands the more idiomatic 'property.' Ch. ix. *de Vercingetorige* should be explained.

Thirdly, Mr. Compton has paid much attention to the *τὰ περί* of his subject. On the geography he has written some longish notes which are interesting as the independent observations of a competent eye-witness. Perhaps, however, these notes are above the schoolboy, who will scarcely rise to a very accurate idea of the Yevre or the Esonne. The discovery of the camp near Bourges, though not quite new, is interesting. But unlucky schoolmasters who have not been able to visit the place can hardly do more than envy Mr. Compton the opportunity of telling it to his form. Moreover it does not seem that much progress is made in this book towards the solution of the unsolved geographical problems in Caesar. The general matter outside the geography, I regret to say, seems to me rather slightly treated.

The printing of the book is good and accurate.

F. HAVERFIELD

RIESE'S EDITION OF OVID'S METAMORPHOSES.

P. Ovidii Nasonis Carmina, ed. ALEXANDER RIESE. Vol. II. *Metamorphoses*. Tauchnitz. Lipsiae, 1889. 90 Pfg.

THIS second edition of Riese's *Metamorphoses* follows the first at an interval of seventeen years. In the meanwhile, as might be anticipated in a period so active in the investigation of MSS. as the present, much has come to light which was then unknown or at least unpublished. In his former edition Riese had followed mainly two MSS. of the eleventh century, the Marcianus and Laurentianus 36, 12, both now under the same roof, the Laurentian library at Florence. Korn, in his edition of 1880, gave a more complete collation of these MSS., of which Riese has now availed himself to supplement or correct the apparatus criticus of his present volume. In addition, he has utilized three fragments published by Hellmuth: (1) a Tegernsee codex of saec. xii. (2) Munich 23612 of saec. xiii. (3) Leipzig I. 74 of saec. x. He lays little stress on any of them except the last, which unfortunately contains only iii. 131-252; yet in the unique character of some of its readings, e.g. *primi* 206, *fero* 213, *therodamas* 233, might seem to justify the belief that, if a complete duplicate of it could be found, some passages might be settled by it which at present rest on mere conjecture. Of Harl. 2610, published in the *Anecdota Oconiensia* for 1885, and containing i. ii. and iii. to 622, Riese forms an opinion partly favorable, partly not: his comparison of it with other MSS. will be found on p. xxx.

Riese's own contribution to the textual criticism of the *Metamorphoses* is to be found on pp. xxxi.-xlix. It is a collation of a MS. at Naples, iv. F. 3. This codex was wrongly assigned by Jannelli in his Catalogue of the MSS. in the Royal Library at Naples, published early in the present century, to saec. xiii.: it is really of saec. xi., as not only the Lombard character but the numerous pictures it contains sufficiently prove. Parts of it are in a different hand, vii. 4-488, viii. 340-402: and the Lombard writing ceases altogether at xiv. 851, the fifteenth book being added much later in a Gothic hand. In orthography it agrees closely with M (the Marcianus), e.g. *ammomet*, *ammiratur*; in the confusion of *b* and *v*, as *brebis*, *flevile*; in substituting *y* for *i*, as *nays*, *yrys*, *yphis*, *sydera*, and even *dgyrus*:

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the accusative plural is generally *-is* not *-es*. It is markedly correct in the spelling of Greek names.

In the following passages Riese considers N to preserve the right reading alone (*unus solusque habet quae procul dubio vera sunt*): iv. 670 *Andromedan* N, *Andromedam* ML; iv. 778 *hominum simulacra ferarumque*, where ML have *ferarum*; vi. 506 *utque fide pignus* N and Priscian, *ut fidei* ML; vi. 629 *sed simul ex nimia mentem pietate labare* N, *eximia* ML, *ac nimia* Bentley; vii. 366 *uitantes omnia visu* N, *uitantes* ML; vii. 399 *iustissima* N, *iustissime* ML; vii. 569 *nec sitis est extincta prius* N, *extincta prius est* ML; xiv. 473 *neue morer referens tristes ex ordine casus* N, *referam* ML; xiv. 552 *quodque prius fuerat, latus est* N, *quodque sinus fuerat* M; xiv. 825 *ceu* N, *ut* Priscian twice, *sic* M (*in ras.*). In some of these passages N has preserved a reading which the divination of critics has recovered; and Riese believes that many others will find their way into the text of the *Metamorphoses* on the authority of this, now completely collated, codex.

I notice that in several places this new MS. agrees with Canonici vii. in the Bodleian, the importance of which I have pointed out in the *Journal of Philology* and in Mr. Charles Simmons's edition of books xiii. xiv. (Macmillan, 1887). Thus xiv. 155 *emersus* the first correction of N, and so Can.⁷; 288 *maneret* N, Can.⁷, *manerem* M; 641 *poterentur* Can.⁷ and N *m. pr.*, corrected into *potirentur* the reading of most MSS.; 705 *de multis alicui suadendo ministris* N, Can.⁷. In the following passage, where both N and Can.⁷ agree in reading *eritque* against *amoris* of M—

Certe aliquid laudare mei cogeris *eritque*
Quo tibi sim gratus meritumque fatebere
nostrum—

Riese retains *amoris* against all probability. One of two alternatives seems here inevitable: either, reading *amoris*, to expunge the following verse, or to adopt *eritque* which is found besides N and Can.⁷ in Can.¹ In such cases as this Ovid is surely his own best critic; and I confidently assert that such a combination as

aliquid laudare mei cogeris *amoris*
Quo tibi sim gratus

G G

is absolutely alien to the general style of the *Metamorphoses*.

It becomes exceedingly clear from an

examination of this codex how far from settled the text of Ovid's great work still remains.

ROBINSON ELLIS.

BISHOP WORDSWORTH'S EDITION OF THE VULGATE.

Nouum Testamentum Domini Nostri Iesu Christi Latine. Secundum editionem Sancti Hieronymi ad codicum Manuscriptorum fidem recensuit JOHANNES WORDSWORTH, S.T.P., episcopus Sarisburiensis, in operis societatem adsumto HENRICO IULIANO WHITE, A.M. Societatis S. Andreae, Collegii Theologici Sarisburiensis Vice-Principali. Partis Prioris Fasciculus Primus Euangelium secundum Matthaeum. Oxonii e Typographeo Clarendoniano. MDCCCLXXXIX. 12s. 6d.

SCHOLARS will give a hearty welcome to this instalment of the important critical edition of the Hieronymian Version of the New Testament, undertaken by the Bishop of Salisbury eleven years ago. The series of Old Latin Biblical Texts noticed in these columns as they appeared have from time to time testified to the laborious and careful work that was being carried on, and raised our expectations of the promised edition. Needless to say that these expectations are not likely to be disappointed.

The present portion contains the Gospel of St. Matthew, with a short account of the plan of the work, the Prolegomena being naturally postponed.

Each page presents first the critically revised text, then the older version from the Codex Brixianus, selected as approximating most nearly to the text which Jerome may be supposed to have used, and, below, the conspectus of various readings.

The propriety of the selection of Codex Brixianus to represent Jerome's copy of the *Vetus Itala* may be illustrated by the fact that of the thirteen readings quoted by Professor Westcott in his article on the Vulgate (p. 1697a) to exemplify the difference between the older text and Jerome's, in no less than seven Brixianus agrees with the latter. On the other hand there are, as will be seen presently, a few cases in which the Vulgate agrees with the *Vetus* whilst the text as here revised departs from it.

Of course a complete collation of all codices would have been both impossible and

useless. Those have been selected which, as coming from different countries or different sources, embrace so wide an extent of space and time that we may expect to find the true reading in some or other of them. The editors have not sought to accumulate a multitude of witnesses for this or that reading, but rather to ascertain the readings supported by manuscripts which may be regarded as representative of schools or countries; for this I suppose they will have the assent of every one versed in criticism. The selected codices have been collated with the utmost care 'uel ad apices litterarum,' so that the philologist will find much to interest him in the diversities of spelling &c. recorded.

The codices constantly cited in this fasciculus number 28, but in addition to these there are several occasionally referred to, as well as many printed editions. The readings of MSS. of the older versions are also given. Of these MSS. there are in Matthew about 20, some fragmentary.

The causes of various readings in the Hieronymian Version are: first, in the Gospels the recollection of parallel passages, the scribes being above all unwilling to omit anything; secondly, the recollection of some one of the older versions, or of some rendering adopted by Jerome himself in his expositions; and thirdly, correction from Greek codices.

Some interesting examples of this last kind of correction are furnished by British-Irish codices. For example xiii. 35 'per prophetam,' the book called the Gospels of Mac-Regol adds 'esaïam' with cod. Sin. and others. Jerome mentions the reading, but himself believed the true reading to be 'per asaph prophetam.' (This reading, I may remark, is ingeniously defended by Professor Rendel Harris in the *American Journal of Philology*, vol. vi.). In xvi. 3. the same codex adds 'hypochritae' but with many Old Latin codices. Again in xiv. 3. after 'fratres sui,' 'philippi' is added by several codd. with nearly all the Greek authorities. In xxvii. 55, after 'a longe,' the Book of Armagh and another MS. add 'vi-

dentes.' Some other codd. add 'aspicientes' (*θεωποῦνται*).

In some cases Jerome himself gives express testimony as to the rendering he adopted. Critically these are of considerable interest. For example in Matthew vii. 11 he expressly tells us that he renders *ἐπιούσιον* 'supersubstantialem.' Yet six of the codices here selected have 'cotidianum,' the reading of the Old Latin, and one combines both readings.

In the same chapter, ver. 16, of the hypocrites who 'disfigure' their faces, the Old Latin had 'exterminant facies suas,' on which Jerome very properly remarks 'exterminantur exules qui mittuntur extra terminos.' He therefore substituted 'demoluntur.' Yet 'exterminant' is read by three-fourths of the MSS. and in others it is added as a correction.

It is remarkable that a few verses later, where the same Greek word (*ἀφαιρέω*) was rendered by the same Latin in the old versions, nearly all the codices read correctly. This is an instance of a phenomenon which recurs elsewhere also: viz. that where the same word occurs more than once in a paragraph, the true reading, which at first is found in a few copies only, is later on found in most or all.

A good example is vii. 22 where 'in tuo nomine' occurs three times. Only three codices (of those here selected) have the words in this, the correct, order all three times. These three by the way belong to the British-Irish family. Nearly all are right the second time, and only two are wrong every time.

Again xxii. 37, 'in toto corde tuo et in tota anima tua et in tota mente tua,' sixteen have 'ex tuo corde'; six of these have also 'ex tua anima,' while two only have 'ex tua mente.' The Greek here has *ἐν*, but in the parallel in St. Mark the preposition is *ἐξ*.

Such facts as these help to show that in questions of reading the numerical preponderance of testimony ought not to be regarded as decisive. This is further illustrated by instances of readings which may be regarded as morally certain although not supported by any codex. One such instance is Matth. xvii. 9, where the Greek has *μονόφθαλμον*. Many codd. have 'cum uno oculo' with the Old Latin; but besides this reading we have 'uno oculum' 'unum oculum,' 'cum unum oculum,' etc. Doubtless the right reading is that conjectured by Bentley and adopted by the present editors, 'unoculum'—a word which is found in Accius and elsewhere, but which was un-

known to the scribes. Sometimes where itacism has disguised or altered the original reading, it is the Greek text that enables us to detect the error. For instance 'procedens' is read for 'procidens' in Matth. xviii. 26, 29 by many codd. In Matth. vi. 26 'plures estis' is read by most codd. instead of 'pluris estis' (*διαφέρετε*). On the other hand what appears to be itacism may perhaps be the mistaken correction of what the scribe supposed to be itacism. To this class may belong the futures in Matth. vii. 19 'excidetur,' 'mittetur,' xxiii. 38 'relinquetur,' xxvi. 24 'tradetur,' 28 'effundetur,' 46 'qui me tradet.' In all these cases the great majority of MSS. have the future. But this may have been either an intentional correction or at least a deliberate choice. To a reader ignorant of Greek the future, especially in xxvi. 24, 28, would appear the most suitable or perhaps the only suitable tense. Compare 'tradetur' 1 Cor. xi. 24.

Like itacism the confusion of *b* and *v* has sometimes given rise to a various reading, apparently through the too ingenious correction of a scribe. For example in Matth. xxiii. 34 we have the following: occiditis... crucifigitis, ... flagellabitis; then occiditis... crucifigitis... flagellauitis; lastly, occidistis... crucifigistis... flagellastis (Cod. Mac-Regol.) Here the erroneous form 'crucifigistis' seems to betray the origin of the perfects.

The following readings have some interest. Matth. xxvi. 50, 'amice, ad quod uenisti.' To this is added in two MSS. (both British-Irish) 'fac,' thus giving the sense adopted by the English Revisers who also supply 'do,' 'Friend, do that for which thou art come.' The Vulgate reads 'ad quid uenisti?'

Matth. xxi. 31, after the parable of the two sons one of whom refused to go but afterwards went, the other promised to go and went not: 'quis ex duobus fecit voluntatem patris? Dicunt ei primus.' The authorities cited are pretty evenly divided between 'primus' and 'nouissimus.' Jerome has the latter but states that the true copies have 'primus,' adding that if 'nouissimus' is read the interpretation is that the Jews were unwilling to say what they really thought. Two Irish codd. reading 'nouissimus' transpose the preceding verses, thus agreeing with the Greek MSS. B and some others (so Westcott and Hort).

Matth. xiii. 55. Some Irish MSS. (with some Greek authorities) have 'iohannes' instead of 'ioseph' amongst the brethren of

the Lord, and one has both names. No doubt the reading was due to the frequent association of the names James and John.

It should be mentioned that the Preface

includes a conspectus of Bentley's readings in the Gospels taken from a volume in the Library of Trinity College, Cambridge.

T. K. ABBOTT.

RESCH'S AGRAPHA.

Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur. V. Band. Heft 4. *Agrapha Aussercanonische Evangelienfragmente in möglichster Vollständigkeit zusammengestellt und quellenkritisch untersucht* von P. prim. ALFRED RESCH. Anhang: *Das Evangelienfragment von Faiyum* von ADOLPH HARNACK. Leipzig, 1889. pp. xii. 520. 17 Mk.

THIS is probably the most complete collection and most thorough discussion of the 'Agrapha' that has yet been published. The author notices his predecessors in the same field—Cotelerius, Grabe, Fabricius, Lardner, Körner, Routh, Hofmann, Anger, Westcott, and Hilgenfeld—and then points out that the subject has by no means been exhausted. The collections in these authors are not as complete as they might be: the sources in each case have not been critically determined; and there has been very little material for a satisfactory exposition of the 'Agrapha.'

By 'Agrapha' are meant sayings of Jesus Christ which have been preserved independently of the canonical or the apocryphal gospels. They are 'unwritten' only in the sense that they are not contained in the recognized text of the written gospels which have come down to us. In no other sense are they unwritten; for of course they have been preserved in writing, either in the works of the Fathers, or in eccentric texts of the canonical gospels, such as the Cambridge Codex (D), or imbedded in books of the N.T. other than the gospels. Indeed the object of the work before us, as its title indicates, is to show that all these reputed sayings of our Lord are fragments of a gospel or gospels which preceded those which are now extant, whether such as St. Luke mentions in his preface or otherwise.

The positive tone which the author adopts on this and other points is somewhat unfortunate. Where from the nature of the case nothing but probability is attainable, and where to some minds the amount of probability would not seem to be very great, such

expressions as 'unquestionable,' 'indubitable,' 'must,' and the like, seem to be out of place. To take one example. We are told that the relationship between 1 Pet. iv. 8 and James v. 20 (where both speak of 'covering a multitude of sins') is to be explained by their common use of a saying of Christ's preserved in some gospel prior to the Synoptics. There is no doubt of this (*Es ist also zweifellos dass*). Yet one would suppose that it was at least possible that S. Peter may have been influenced by the words of S. James, or *vice versa*, or that either or both may have been influenced by similar expressions in the Psalms (lxxxv. 2; xxxii. 1) or Proverbs (x. 12). And we are assured that the hypothesis that S. Peter makes use of this primary source becomes an absolute certainty (*zur exacten Gewissheit*) when we consider the saying that 'love covers a multitude of sins.' That S. Peter uses the source of that which is common to the first three Gospels is probable enough, especially as that source was almost certainly his own teaching; but the saying about love covering a multitude of sins cannot prove this, nor can any number of patristic quotations of these words prove that they were uttered by Christ (pp. 248, 249).

With regard to a considerable number of the seventy-four 'unwritten words' which Resch has arranged and illustrated with admirable clearness and research, a variety of hypotheses are still open, other than that which he puts forward so confidently—that they are surviving fragments of a primary gospel. (1) They may be conscious or unconscious adaptations of passages in the canonical books of the N.T. They may be the result of bad memory, and that in two ways: (2) either distorted quotations of the words of Scripture, or (3) sayings erroneously believed to be Scripture by the person who quotes them. Such things still occur. 'Train up a child, and away he do go' has been substituted in good faith for 'Train up a child in the way that he should go'; and it would probably not be difficult to find persons who believe that 'cleanliness is

next to godliness,' or 'God tempers the wind to the shorn lamb' may be found in Proverbs or Ecclesiasticus. (4) Perhaps the possibility that some of these sayings may be inventions, framed to serve a purpose, ought not to be altogether excluded. (5) Where they preserve words actually spoken by Christ, they may be isolated sayings, which never formed part of any gospel, whether oral or written. That the majority of them come from anything that could rightly be called a gospel, and that this gospel was the common material used by the Synoptists, is an hypothesis which needs a great deal more support than is here supplied, before it can be accepted with the confidence with which Kirchenrath Resch advocates it. He notices that all these supposed sayings of Christ are of the synoptic type. Nothing that looks like a fragment of a gospel akin to that of S. John has been found. In other words, there are no Johannean 'Agrapha.'

Codex D, with its numerous eccentric additions to, and deviations from, the canonical text of the gospels, is a great favourite with our author. He believes that it represents a more complete and more original text, and he regards these eccentricities not as corruptions, but as survivals, of the primitive form of the gospels. With somewhat strange logic he argues that Codex D is virtually the oldest text that we possess. He admits that it is by no means the oldest MS. which we possess; but yet it represents a text which can be traced to the second century; whereas Codex \aleph and Codex B are only of the fourth century, and A and C only of the fifth (p. 39). It seems to be

forgotten that these MSS. also represent texts older than themselves, and that the text of \aleph and B goes back to the second century, and to a point which is probably prior to the text of D. That some of the additions found in D represent survivals of true traditions, is probable enough: but it does not follow from this that there was once a pre-canonical gospel which contained these and other 'Agrapha.'

The volume, which is otherwise well arranged, is dislocated by the insertion of a number of appendices to supplement the notes on the seventy-four sayings which are pronounced to be genuine. These supplementary notes are mainly the result of important contributions from the indefatigable Harnack, which were sent to the editor after the first part of the monograph was printed. These are followed by a discussion of one hundred and three sayings, which are condemned as doubtful or spurious: but the line which separates the best of these from the more questionable among the seventy-four is not a very broad one. This section, which is about a third of the whole work, contains interesting discussions of some of the apocryphal gospels. Resch gives good reasons for rejecting Harnack's recent suggestion that the 'Gospel according to the Egyptians' was not heretical, but a gospel in use in the Egyptian Church (p. 317).

The volume is well printed, important words and passages being underlined with plain, dotted, or wavy lines, to make the various points all the more clear.

ALFRED PLUMMER.

HOMILIES OF APHRAHAT AND ACTS OF KARPUS.

Aphrahats des Persischen Weisen Homilien aus dem Syrischen übersezt und erläutert, von DR. GEORG BERT. *Die Akten des Karpus, des Papyrus und der Agathonike*, eine Urkunde aus der Zeit Marc Aurels, untersucht von ADOLF HARNACK. Leipzig, Hinrichs. 16 Mk.

THE Homilies of Aphraates or, as Dr. Bert more correctly styles him, Aphrahat, are a work which has several quite distinct grounds of interest. In the first place the Homilies are worth reading on their own account. If their author can hardly be called a very deep thinker, or a theologian of the highest

order, he has at least the merit of a fresh and vigorous style. He writes with genuine feeling, and in his way is often really eloquent. But it is the eloquence of the practical preacher rather than the popular orator or finished writer. There are few brilliant sallies of wit, very little sarcasm, and no bombast, but frequent appeals to the better Christian feelings. In a certain dramatic power he most excels. For example in Hom. iii. (Bert, p. 44), in speaking of the false charges against Naboth, he thus apostrophises Jezebel: 'Oh Jezebel, the destroyer (al. seducer) of Ahab, what God is it Whom Naboth hath cursed? Is it He

Whose altar thou hast destroyed, or He Whose prophets thou hast killed? Or what king hath he cursed? Him who set at naught the law, and wished to exchange (not "rob," as Bert) the inheritance of Naboth? But why, Jezebel, hast thou not observed that which is written in the beginning of the commandments of the law, "Thou shalt not worship another God"? and thou hast worshipped Baal.'

The psychological views of Aphraates are, to say nothing of their doubtful orthodoxy, rather curious and somewhat conflicting. In his Homily on the Resurrection (Bert, p. 131, &c.) he appears to teach that the righteous have inherent in their bodies a spiritual element, which is the germ or seed of the spiritual body of the Resurrection. In his

Homily on the monks (قد صمد) however he argues (pp. 107, 108) that man is born with a psychic, though immortal, spirit (ܐܢܝܡܐ ܢܦܫܐ); but at his second birth in baptism he receives from out the Godhead (i.e. from a part of the Godhead) a holy or heavenly spirit (ܐܢܝܡܐ ܥܠܝܐ or ܐܢܝܡܐ

ܡܠܟܝܬܐ identified with ܐܢܝܡܐ ܡܠܟܝܬܐ above), which is also immortal. At death the psychic spirit is buried with the body and loses sensation, whereas the heavenly spirit returns to Christ according to its nature, that is, if the man has preserved the heavenly spirit in purity; and this spirit beseeches Christ that the man may rise again, and that itself may be united again to the same body. If on the other hand the man has grieved this holy spirit, it will leave him and return to Christ even before death, and complain against him. In the first case just before the Resurrection this holy spirit appears at the grave of its former possessor, and when it hears the trumpet and call of Christ, opens his grave, and wakes into life and consciousness the body and psychic spirit, and clothes them with glory, and by absorption into the heavenly spirit they become the spiritual body. Aphraates does not say how the wicked rise.

The bearing of the Homilies on contemporary and ecclesiastical history is also of some importance. In Homily v. he treats of the then impending war of Sapur II. against Rome, and founding his argument on the visions in Dan. vii. and viii. (Bert, p. 74) in his own rhetorical manner warns the ram (Persia) whose horns were broken by the he-goat (Greece) not to provoke the beast, whose mouth speaketh great things, &c. This Philo-Roman policy on the part of the Christians in Persia may have been one

of the causes of the persecution which forms the subject of Homily xxi. Homily xii. on the Passover, is interesting in connexion with the Easter controversies. Aphraates seems to uphold a peculiar form of Quartodecimanism. At any rate he regards the Crucifixion and not the Resurrection as essentially the subject of the Christian Passover. Homily vi. addressed to monks,

قد صمد, is important as proving that monasticism was more or less completely organised before the middle of the fourth century.

The Homilies open out a wide field for the Biblical critic. Dr. Bert unhesitatingly follows Professor Zahn in his contention that the gospel quoted or referred to in the Homilies was exclusively Tatian's Diatessaron. For ascertaining the text of that ancient Harmony it is in this respect of greater value, he contends, than even Ephrem's Commentary on the Diatessaron; because the latter work probably contains also quotations from the Peshitto, with which Ephrem's other works certainly abound. This opinion is extremely fascinating, and it is hardly surprising that its advocates should have been tempted to press into its service arguments which on closer examination appear forced or unsatisfactory. It must be borne in mind that almost our sole knowledge of the Diatessaron depends upon an Armenian version (or to most upon a Latin translation of it) of Ephrem's Commentary; in which the text of the Diatessaron is not only often difficult to distinguish from the comments, but also is probably interwoven more or less with quotations from the Peshitto. It is obvious that these facts may be conveniently turned to account according to the bias of the critic. The most important arguments which Professor Zahn puts forward, and Dr. Bert repeats, are these: (1) Aphraates says (Bert, p. 8) that the phrase 'In the beginning was the word,' occurs at 'the commencement of the Gospel of our Life-giver.' That the Diatessaron so began is known not only from Ephrem's Commentary, but from the express statement of Dionysius Bar Selibi, a Syriac writer of the eleventh century. (2) Quotations from the gospels are in the Homilies found combined in much the same manner as in the Diatessaron. (3) In Homily ii. (Bert, pp. 37-40) Aphraates gives a summary of our Lord's life and teaching, which agrees very nearly with the order of the Diatessaron. (4) There are some remarkable agreements of reading between Aphraates and the Diatessaron against the Syriac versions.

The first argument is certainly very strong, and by itself goes a long way to prove that the Diatessaron was at any rate the prevalent and probably authorised form of gospel, even if some other Syriac version was known to Aphraates. That such was the case seems probable from the genealogy of our Lord contained in Homily xxiii. This is a compilation apparently from those in St. Matthew and St. Luke, agreeing more closely with the Curetonian as far as we have it, than with the Peshitto. No genealogy is found in Ephrem's Commentary, and it seems *a priori* quite as likely that Aphraates compiled this himself, as that he took it, as Professor Zahn suggests, from the chronography of some earlier writer, such as Africanus.

The value of Professor Zahn's second argument depends on the degree of resemblance which the combined quotations in Aphraates and Ephrem's Commentary bear. But in few of the cases alleged, except when very short, is the parallelism at all exact. It is often difficult to see how these quotations could have been combined in any other way. Probably nine preachers out of ten would connect Luke xvii. 4 with Matt. xviii. 21 (Bert, p. 29), and it is not quite certain that this combination was in the Diatessaron at all. Another instance adduced by Professor Zahn (Bert, p. 15) is still more unfortunate. The passage runs, 'And when he (St. Peter) doubted in his faith and began to sink, our Lord called him "of little faith." And when His disciples asked our Lord, they besought of Him nothing else, but said to Him, "Increase our faith." He said (Zahn, He had said) to them "If ye have faith, even a mountain will move from before you." And he said to them, "Doubt not, that ye sink not in the world, like Simon, who, when he doubted, began to sink into the sea."' The mere combination of Luke xvii. 5, 6 and Matt. xvii. 20 or xxi. 21, 22 is of a kind which we find in all ecclesiastical writers. But Zahn further maintains that here our Lord's words about removing a mountain are not, as in St. Luke xvii. 6, the parallel expression about the fig-tree, an answer to the disciples' request, 'Increase our faith,' but are meant to have preceded them, as they do in fact in Ephrem's Commentary, and therefore in the Diatessaron itself. This he argues on the ground that ܐܠܗܐ ܕܡܪܝܢ having no copula must be pluperfect in sense. But this phrase, and not ܐܠܗܐ ܕܡܪܝܢ, is the Peshitto rendering of εἶπε δὲ ὁ Κύριος in Luke xvii. 6. It clearly has the same force here, and

the order in Aphraates agrees therefore with the Peshitto against the Diatessaron, and is a strong argument against Professor Zahn's hypothesis. So is also the Apocryphal addition towards the end of the passage quoted, which like some others in Aphraates is not in Ephrem's Commentary.

Professor Zahn's third argument is no more convincing. Of the twenty-two subjects into which he divides the summary which Aphraates gives, one is not found in Ephrem's Commentary at all, another is in a totally different order, and a third is doubtful. Of the remaining nineteen, fifteen are in the order of St. Matthew, three others are in an order very naturally suggested by the context. This leaves only one, § 7, the position of which is of any real weight in Professor Zahn's argument. But it might be also reasonably urged on his side that in § 11 of this *catena* both Aphraates and Ephrem's Commentary agree in implying that our Lord was actually thrown over the cliff of Nazareth, and was miraculously saved; and there may have been something in the Diatessaron to suggest an interpretation which appears to contradict St. Luke iv. 30. On the other hand Professor Zahn has failed to notice, what tells strongly against his view, the distinct mention by Aphraates, in the order of St. Matthew, of the parable of the treasure hid in the field, which finds no place in Ephrem's Commentary. By joining together this and the parable of the sower as one subject, § 10, he has escaped the difficulty.

Professor Zahn's fourth argument can hardly be expected to come to much from the extreme difficulty in ascertaining the exact text of the Diatessaron: but there are certainly some cases of remarkable agreement between Aphraates and Ephrem's Commentary against the Syriac versions. For example in Homily ii. (Bert, p. 23) John i. 17 b., is

quoted as ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

'the truth of the law was by Jesus.' In Ephrem we have, *Per Moysem lex data est, sed veritas ejus per Iesum facta est*. But we might adduce on the other side some differences of reading which are still more striking. Thus Aphraates thrice has quotations in which *παράκαλέω* is taken in the sense of 'beseech,' instead of 'console,' viz. of Matt. v. 4, Luke xvi. 25, Luke vi. 24b, (see Bert. pp. 37, 320, not 328 as in index, 325). These are not supported by any of the Syriac versions or Ephrem's Commentary, which however has not the last passage. Professor Zahn maintains that Aphraates

has here preserved the true reading of the Diatessaron, and suggests that in the first case the Syriac commentator, in the second the Armenian translator of the Commentary, has altered the text so as to agree with the Peshitto. Such conjectures may be made to prove anything.

Enough has been said, it is hoped, to show that it is hardly wise to accept Professor Zahn's opinion without a very searching examination of his arguments. But the work of Aphraates has also an important bearing upon the history of the canon. Hitherto it has been customary to speak of the Syrian canon as comprising the books of the N.T. found in the Peshitto, i.e. all of our canonical books excepting 2 Peter, 2 and 3 John, Jude and the Apocalypse. But Professor Zahn has given good grounds for thinking that there was an earlier Syrian canon which contained none of the Catholic Epistles. This he argues partly from the fact that Aphraates makes no certain quotation from, or allusion to, these books, and partly from a passage in the *Doctrine of Addai* (a work not later than 300 A.D.) in which (p. 46 of the edition of G. Phillips) direction is given to the clergy of Edessa to read the Law and the Prophets, the Gospel, the Epistles of St. Paul and the Acts of the Apostles; but no mention is made of any other canonical book.

It was time that a work of such manifold interest should be made known to others besides Syriac scholars. And those who have been long waiting in vain for Dr. Wright's English translation will be glad of the opportunity of acquainting themselves with this early Syriac writer. Dr. Bert has not only given us a very readable translation, but has also put together in a lucidly written introduction the chief facts of interest concerning Aphraates and his Homilies. Unfortunately the translation lacks that perfect accuracy which is essential in a work which is intended as a substitute for the original. The translator sometimes without any reason renders the same Syriac words in the same connexion by different German words, as when on p. 43 he translates *ܩܕܝܫܐ* 'perfect,' by *reines*, instead of *vollkommenes* as on the previous page. Sometimes he is unduly influenced by Luther's translation, as when on p. 132 *ܡܢܬܐ ܒܢܝܢܐ* *mentes benignas* (Schaaf) is rendered *gute Sitten* (1 Cor. xv. 33: the expression in Aphraates agrees with the Peshitto). This can hardly be the case on p. 140, where the words 'I am the God of

Abraham, and of Isaac, and of Jacob,' (Matt. xxii. 32, Mark xii. 26, Luke xx. 37) are said to have been made by God to Moses

from Sinai. He has here confused *ܫܢܐ* 'bush,' and *ܫܢܐ* 'Sinai.' Had he consulted the passages in St. Mark and St. Luke, instead of confining his attention to that in St. Matt. which alone is cited by Dr. Wright, he would have avoided this blunder and might have also added a good example of a combined quotation parallel to that in Ephrem's Commentary on the Diatessaron. On p. 135 he commits Aphraates to the statement that Moses (from Pisgah) saw the mountain of the Jebusites, where the *Tabernacle* should be. The word *ܫܫܝܢܐ* here undoubtedly means the Shekinah, or Divine Presence. Dr. Bert gives it the sense of *ܫܫܝܢܐ*. Another unfortunate blunder occurs in the Homily iii., where throughout § 3 the word *ܝܙܪܐܝܝܠ* Jezreel is confused with *ܝܫܪܐܝܝܠ*. Such errors are serious blots in a work of this kind.

In the revision of the book for the press there has also been want of thoroughness. There are several misprints, both in the references, one of which has been already pointed out, the proper names (as Saphal for Saphat, p. 43), and frequently in the Syriac quotations. The last have arisen from the constant confusion of similar letters, as *ܫܫܝܢܐ* for *ܫܫܝܢܐ* (p. xxxi), *ܝܙܪܐܝܝܠ* for *ܝܫܪܐܝܝܠ* (p. 17), *ܫܫܝܢܐ* for *ܫܫܝܢܐ* (p. 30).

The second work which this volume contains is, though very short, extremely interesting. Professor Harnack proves beyond all reasonable doubt that Karpus and his companions were martyred in the time of Marcus Aurelius, and not, as was formerly supposed, under the great persecution of Decius. He also gives very good reasons for thinking that this account of their martyrdom is almost contemporary. The description is so simple and natural that the reader cannot help being convinced of its truth. The Acts of Carpus &c. were only discovered a few years ago in the Royal Library at Paris, and first published by Aubé in the *Revue Archéologique* in Dec. 1881. These Acts differ entirely both in detail and general character from the legendary account of these martyrs current in mediæval martyrologies.

F. H. WOODS.

TWO HISTORIES OF GREEK LITERATURE.

Griechische Literaturgeschichte, von Th. BERGK. IV. Band aus dem Nachlass herausgegeben von Rudolf Peppmüller. Berlin, 1887. Weidmann. 8 Mk.

IN consequence of the death of Gustav Hinrichs who edited volumes ii. and iii. of Bergk's *History of Greek Literature*, this the fourth volume has been entrusted to the care of R. Peppmüller. The first 160 pages indeed had been revised by Bergk himself, but the rest of the volume had to be made up out of semi-illegible notes left by Bergk. Consequently this volume more than the preceding bears its posthumous, fragmentary character on its face. What it includes is: Comedy, Old, Middle and New; Prose, from the beginning to Aristotle; and an Appendix on the Alexandrine Period and the Period B.C. 146—A.D. 527. The Appendix is so extremely fragmentary as to have practically no interest: the only comment needed is that the publishers of Ersch and Gruber's Encyclopaedia will not sanction the publication in a separate form of the section dealing with these Periods.

In spite of the fact that the History of Comedy was practically revised by Bergk, it can hardly be considered to vie in interest or importance with the history of Prose. For one thing, the pages on Aristophanes do not contain the history of the separate plays—it had already appeared in Ersch and Gruber; and accordingly the treatment of Aristophanes impresses the reader as incomplete and scrappy. Nor does Epicharmus receive as much or as sympathetic notice as his merits and his importance deserve. But, although the history of comedy does not reach the standard which Bergk himself set in the earlier portions of his *History of Greek Literature*, it contains many instances of Bergk's penetration and discernment, e.g. the suggestion that Maeson (= manducus) was the name of a traditional character in Old Comedy, not of a real person. Myllus too, who πάντ' ἀκούει, will perhaps not be surprised to hear that he is explained away in the same fashion. On the other hand the penetration which can discern philosophical discussions in the fragments of Epicharmus' comedies seems almost too acute. Fragmentary though the section on the historians is, it bears throughout the stamp of Bergk's marvellous range of knowledge, his wide sympathies, his powers of combination and his constructive imagination. Above all,

Bergk makes everything he takes up interesting. He generally adds to our knowledge, and he invariably stimulates our interest, even when we find it impossible to agree with him. As instances of his 'combinations' some may be given from the pages on Herodotus. Thus the facts that Halicarnassus was founded by Dorians, that Herodotus wrote in Ionic, and that inscriptions from the town are in Ionic, are all put by Bergk in their proper light by the simple remark that in the time of Herodotus Halicarnassus had become an Ionic town. Again, the familiarity with and affection for oracles that Herodotus displays are made readily intelligible by noting that Herodotus' uncle, Panyasis, is called a τερατοσκόπος by Suidas; that a collection of oracles was, as Isocrates lets us know (*Aegin.* 5), part of the literary stock-in-trade of a seer; and that Panyasis' collection would be bequeathed to Herodotus. Bergk's judgment too may be illustrated by his note that no great weight is to be attached to what Porphyry may have said about Herodotus' plagiarism; and by his caution against inferring that because Herodotus does not mention, say, the Sicilian Expedition, he was not alive at the time of that disastrous enterprise. It is also pleasant to hear him pronounce judgment on those who undertake to say when the first half of Herodotus' history and when the second (from V. 77 on) was composed—indeed to demonstrate the very year and month in which each appeared. This sort of thing 'shows great penetration but is deceptive.' But having thus passed righteous sentence on those who would maintain this simple if gratuitous hypothesis, he proceeds to propound a most complicated theory of his own, and to dissect the History of Herodotus with as little compunction and into as many independent parts as if it were suspected of being a work of Homer's. The theory is stated dogmatically. 'Herodotus certainly began with the war of liberty' (i.e. Bks. VII.–IX.), the history of which 'does not attach itself to the previous books as it certainly would have done had Herodotus composed his work on a pre-determined plan' (i.e. on the plan which Herodotus lays down at the beginning of his work), but 'is perfectly independent' and 'unmistakably' distinguished from the rest of the work by its superior finish. The history of the Ionic revolt was 'an independent treatise.' The history of Cyrus, Cambyses, and Darius is 'undoubtedly one of

the older works.' The story of Croesus was another independent publication; Book II. another. Finally we are instructed not only as to what Herodotus did and did not do, but as to what he intended to do. Not only was the Assyrian History never separately published, Herodotus never intended to publish it separately. And if we enquire what is the foundation for all this theory which so certainly, unmistakably, and undoubtedly shows great penetration, we shall find that the Carian priestess of Athene had grown a beard thrice in I. 175, and only twice in VIII. 104. This is 'a victorious refutation' of the notion that the books were composed in anything like the order in which they stand, and of the idea that Herodotus from the beginning designed to write a history of the collisions between Greek and Barbarian. Is it not, however, possible that Herodotus may have brought Bk. I. up to date in the matter of the bearded lady, but not Bk. VIII.? Or even really have made a mistake in one place or the other?

There are not, of course, wanting general considerations alleged by Bergk in support of his thesis that Bks. VII.-IX. were composed before the rest. Thus: the portion recited by Herodotus at Athens must have been that which is full of her praises, i.e. the last three books, bears marks of the influence of Pericles and was rewarded by the Boulê, though not with the exaggerated sum of ten talents. It seems to me there is more probability in the view that in B.C. 445 what interested the Boulê and statesmen of Athens was the East, the internal constitution and resources of that Persian empire against which Athens still harboured designs; or the nature of that land in which so many Athenians had perished, Egypt; or the conditions which ruled the region of the Black Sea, whence came the corn and fish on which Athens lived. As Holm has recently said (*Griechische Geschichte*, II. 332): 'if it is matter of amazement how Athens—when communication was so difficult as it then was—could keep a tight hold on so many threads running to the remotest regions, it is an advantage for us to get a glimpse into an obscure subject and find a person who was in a position to help to prevent the entanglement of those threads.' If the Athenians gave Herodotus ten talents, he had spent much more in acquiring information valuable to the Athenians more than to any Greeks.

Bergk's account of Xenophon is very full and extremely interesting. The estimate of him as a man and as an author is just and

sympathetic, indeed almost too sympathetic. He maintains stoutly that it was not want of patriotism but the decree of banishment from Athens that threw Xenophon into the arms of Sparta. But, even if we allow that the decree was prior to the battle of Coronea, it seems hard to maintain Bergk's thesis in face of the fact, admitted by Xenophon, *An.* VII. v. 57, and quoted by Bergk, that Xenophon joined the Spartan Thimbron—even though in consequence of private entreaties—before the decree was issued. As regards the text of Xenophon's work, it is to be noted that Bergk here again finds plain traces of the activity of a diaskeuast or some such gentleman, who has abbreviated the *Hellenica*, deprived us of all but extracts of the *Memorabilia*, and so mutilated the *περὶ Λακεδαιμονίων πολιτείας* as to bring its very authorship into dispute. Xenophon also affords scope for another 'combination,' whether proposed by Bergk himself it is difficult to say, as the editor has not afforded us any indication of what is Bergk's and what is borrowed. Anyhow, in the earlier books of the *Hellenica* the names of the Spartan ephors, Attic archons and Olympian victors have been inserted to fit the chronology—but not by Xenophon, according to Bergk (and according to Unger, 'Die historischen Glosseme in Xen. Hellenika,' *Sitzb. d. b. Ak.*, 1882). Again, the epilogue of the *Cyropaedia* (VIII. 8) and of the *Agésilais* are not by Xenophon according to Bergk (and to Valckenaer and F. A. Wolf, see Schenkl, *Jahrb. d. Phil.*, 1861, p. 540ff.), but by Xenophon's son, Diodorus, according to Bergk (and according to Beckhaus, *Ztschr. f. Gymn.*, XXVI. p. 226ff.). Now the conclusion of the *περὶ Λακ. πολιτείας* (which is ch. 14, not ch. 15), the summaries placed at the beginning of each book of the *Anabasis*, various other passages in the *Anabasis* (e.g. VII. viii. 25), and the description of Skillus (V. viii. 7), are also, we are informed, not by Xenophon. Therefore they are all by the same interpolator; it has been conjectured that Diodorus interpolated elsewhere, therefore he interpolated everywhere, and shortly after Xenophon's death brought out a complete edition of his father's works, and even included amongst them the *Ἀθηναίων πολιτεία*, which he—not living upwards of 2,000 years after his father's death—of course mistakenly thought to be by Xenophon.

It will be observed that by thus getting rid of the description of Skillus in *An.* V. viii. 7, which, from its use of the imperfect, seems to have been written at a time when the writer had left Skillus (as Schenkl

pointed out, and Bergk apparently agreed), Bergk also got rid of a passage which would tend in favour of the supposition that it was only late in life, when he was in Corinth, say B.C. 371, that Xenophon put together the notes he had taken on the campaign. This would be inconsistent with the view put forward by Bergk that the *Anabasis* was composed about 392-388. On the one hand, says Bergk, the *Anabasis* must be later than Ctesias' history (to which Xen. refers, I. viii. 26), and the date of Ctesias' history (which is quite unknown) is put by Bergk about B.C. 390; while on the other hand after the peace of Antaleidas, B.C. 387, there was no longer reason for the reticence observed in I. ii. 21, as to the support given by Sparta to Cyrus. The latter argument may prove something at any rate as to the date of I. ii. 21. It may be doubted whether another application of the same considerations is equally cogent; that is when Bergk applies this assumed necessity of nursing the susceptibilities of Persia as the key to the troublesome passage in the *Hellenics*, III. i. 12. This is the passage in which Xenophon mentions an account of the expedition to Cyrus written by one Themistogenes; and the trouble it raises is whether Xen. is or is not referring to his own work. If he is, then of course Themistogenes was Xenophon's pseudonym; if he is not, why do we never hear elsewhere of Themistogenes' work? Bergk imagined that Xenophon assumed the pseudonym in order that the Persian satraps of Asia Minor, who according to Bergk knew everything that went on in Greece, might not be offended against Sparta for harbouring the author of such an anti-Persian work. But, if the satraps knew so much, they would know what part Xenophon took in the expedition and the retreat—than which the publication of the *Anabasis* could not be a more heinous offence.

There is not room in this notice, already too long, to say more as to Bergk's treatment of Demosthenes than that he is an unqualified admirer of the orator, the statesman and the man. He will hear nothing against his character. The Harpalus affair was an invention of the enemy. Aeschines was corrupt, guilty in the matter of the *παραρρησία*, and his statements not to be trusted. Indeed Bergk's enthusiasm for Demosthenes leads him to wholly misunderstand Aes. in *Ctes.* 173, which he takes to be an accusation of senseless extravagance against Demosthenes in having given eight talents for the Euboean expedition. As regards Plato, Bergk assigns a large place

to the *ἄγραφα δόγματα* of the philosopher. In them was his philosophy contained, not in his writings which were only *πάρεργα*. We have all his writings indeed, but not all his system. What Aristotle, for instance, attacks is not what we have. As for the order of Plato's works, neither Schleiermacher, nor K. F. Hermann, nor Munk have solved the difficult question. What principle Bergk would have followed is not quite clear. Plato began by attacking the leading Sophists in the *Protagoras*, *Gorgias*, *Charmides*, and *Hippias* I. and II. (both genuine). Whether the *Apology* and *Crito* were the cause of or the reply to Polycrates' attack upon Socrates is not clear, but they were not written immediately after Polycrates' attack. The *Phaedo* of course completes the trilogy; but the *Euthyphro* belongs to a later period, that of the *Theaetetus* (date not given). The *Phaedrus* marks the beginning of a new epoch, and contains the Ideas for the first time. The *Republic* and *Laws* are 'the fruit of riper studies.' The *Ion* is dated B.C. 390 and followed closely on the *Republic*. The *Euthydemus* falls between 378 and 357, and was followed by the *Sophistes* and *Politicus* (the date of which relatively to the *Republic* is misconceived by Susemihl). The *Parmenides* belongs to the very latest period.

Griechische Literaturgeschichte, von Dr. WILHELM CHRIST, being the 7th vol. of Dr. I. MÜLLER'S *Handbuch der Klassischen Altertums-Wissenschaft*. Nördlingen: Verlag der C. H. Beck'schen Buchhandlung. 12 Mk.

WHEN a scholar who has done such good work on Homer, Demosthenes and Plato, as has Dr. Christ, undertakes to write a history of Greek literature, it is but reasonable to expect a good history. And Dr. Christ's history (to confine ourselves for the present to the volume on classical Greek literature) is good. It is true that it contains little that is new: but this is not to be counted as a fault, but rather as an excellence in a work, the object of which is rather to state what may be regarded as certain than to propound novelties. The excellences demanded of a work of this kind are accuracy, sobriety, the power of judicious selection and a sense of proportion. These qualities are characteristic of this history of Greek literature. It is accurate throughout; advocates no extreme views, maintains no paradoxes, but everywhere displays sober judgment.

The facts selected are the facts which ought to be given in a history of the kind; and the facts rejected do not include any, as far as I have observed, which ought to have been stated. The amount of information which is packed into the work is indeed wonderful. As for proportion, poetry gets the larger share (poetry, pp. 1—243, prose, pp. 244—375), as is usually the case in histories of Greek literature. Demosthenes appropriates seventeen out of the forty pages that fall to the orators—which seems a large proportion, but it is difficult to dismiss Demosthenes. Perhaps the ten pages devoted to the life of Demosthenes might have been profitably reduced if they had contained less of the history of his times. It certainly seems a pity to give a couple of pages at the beginning of the prose section to lists, treaties, inscriptions, laws, etc., which are not literature, and then to dismiss Herodotus and Thucydides with about half a dozen pages each. Xenophon again gets ten pages, but in importance the ratio of Thucydides or Herodotus to Xenophon is not exactly 7:10. The explanation of the greater amount of space occupied by Xenophon is that Dr. Christ thinks it necessary to give a short sketch of every work of an author: whence Euripides, again, fills twice as much space as Aeschylus in Dr. Christ's book, though scarcely in the eyes of the world. It is however difficult to know what to do in cases of this kind, and even Dr. Christ does not attempt to sketch the arguments of all Demosthenes' speeches. Apart from these instances, however, and they are cases where opinions may reasonably differ, the parts of the work are well-proportioned.

The book on the other hand has the defects of its qualities. It is, if anything, rather too full of facts. With the very best will, one cannot say that the book is interesting. This is not because Dr. Christ cannot on occasion write what is interesting, and put it attractively: passages in the Introduction and elsewhere are proof. It must therefore be over-conscientiousness and a touch of the mania for saying everything. The book is not big enough or full enough to serve as a book of reference; and it is too full to be easy or attractive reading. Again, sober as Dr. Christ is, and much as sobriety of judgment is to be valued, we occasionally regret that Dr. Christ is content simply to adopt, under acknowledgment, or to reject some one else's view. Thus he thinks. Prof. Sayce's propositions as to the credibility of Herodotus doubtful, but does not indicate wherein; or he contents himself with simply

following Diels (*Herm.* 22, 411) in declaring for the genuineness of all the fragments of Hecataeus; or adopts Verici's explanation of Aristotle's remark: φιλοσοφώτερον καὶ σπουδαιότερον ποίησις ἱστορίας ἐστίν. Perhaps after all it is necessary not only to give results which the pupil may safely learn, but also to let him see the processes by which they are reached. In the matter of references, Dr. Christ has hit the happy mean. Without pretending to the exhaustiveness of Sittl, he does give a very excellent introduction to the literature on each author. He even is able to refer to English work. Thus he knows Prof. Jebb's *Attic Orators* (though not his *Sophocles*), Grote's *Plato* but not Jowett's (nor his *Thucydides*, nor his *Politics*, nor Newman's). He knows the work of Payne-Knight on Homer, though not of Leaf. As for Aeschylus, Sophocles, Thucydides, Demosthenes, and Aristotle—English work on these authors seems not to have the Continental reputation attained by Bentley, Blaydes and Sayce.

Literary criticism is such a volatile essence, and is apt to suffer so much when reproduced by a pupil, that it is probably wise in Dr. Christ to have avoided it as a rule in a work designed mainly for young students. Still we could have wished that he had found a few words to say about Herodotus; for if, as Dr. Christ believes, the work of Herodotus was made up out of originally independent treatises (λόγοι Περσικοί, Αἰγύπτιοι, Ἀνδρῶν, Σαυθικοί, Σάμιοι, etc.), it is all the more incumbent on the believer in this theory to find some words of praise for the marvellous art with which these unconnected and self-complete works have been welded into an harmonious unity. The skill with which Herodotus keeps in hand the various threads of his history, the tact which saves him from ever dwelling too long at a time on any single one, the *raconteur's* power of never allowing the interest to flag, are powers which if the new theory be true are the more not the less wonderful. It will be time enough to deny the existence or to speak of the thread of connection running through the history as loose, when the new criticism has advanced a stage further, and has come to deny the unity of the authorship of the work. Meanwhile, how the new theory helps us to understand the composition of the work does not seem quite clear. It starts on the assumption that the work could not have been designed for recitation as a whole, and ends with the admission that Herodotus spent much time and labour on giving unity to it. If the conditions of recitation were such as

did not admit of the work being produced as a whole, why all this toil of introducing cross-references, and of unifying works which could only be produced separately? If on the other hand the conditions did admit of the recitation of the History as a whole, the assumption on which the theory is based gives way. From this dilemma there is indeed one way of escape, that is to maintain that the original λόγοι were unified into the present whole at a period when a reading public existed—which was not, I think, much before B.C. 420 at the earliest. In this connection I note that Dr. Christ does not realise that classical Greek literature was oral; and I think that he over-estimates the amount of reading done in classical times. It is I think not without its significance that one of the earliest notices we have of the existence of a book-trade (Xen. *An.* VII. v. 14) is one that indicates the existence of a foreign trade in books. Here we have, I take it, the origin of the book-trade—in the desire of the colonies to share the literary pleasures of Athens. The resident Athenian did not need to read Aeschylus, nor did the Sicilian of Hiero's time; for the tragedian's plays were produced before them. But when Euripides chose to confine himself to Athens or not to venture further away than Macedonia, the inhabitant of Sicily was in straits for literature. It was not books that were exported in the Sicilian Expedition. The prisoners however served as well. But the demand for books, whether of the play or what not, was not confined to Sicily, where literature and art had been safely planted by Hiero, and where manuscripts were multiplied (e.g. those of Herodotus and Epicharmus, probably for exportation, of Theognis, probably for the home market): the Greek, whom trade banished to the barbarous shores of the inhospitable Euxine, even in his exile at Samydessus and beyond, longed for the intellectual life of Athens, and got books exported to him to satisfy his yearning. In the same way, if Isocrates and Demosthenes published their speeches, it was for circulation in the Peloponnese rather than in Athens. That books should be imported into Athens was the less necessary because most men of letters found their way thither in person. Thus even after the rise of a book-trade, Greek literature continued to be oral. For living artists the living word continued to be the best, and practically the sole means of publication; though in the orchestra (not in the theatre) the works of philosophers, such as Anaxagoras, and historians, such as Herodotus, were on sale after the death of the authors.

As regards arrangement, Dr. Christ, with a right perception of the course of evolution followed by Greek literature, has properly preferred to treat the forms of literature in the order in which they appeared, rather than to take authors in a chronological order without regard to the kind of literature they produced. In the Introduction indeed he seems to think that philosophy should be taken before oratory, but in the body of the work he wisely and soundly places the orators before the philosophers. The relation of philosophy to history and oratory is undoubtedly that of the drama to epic and lyric.

As regards the problems of Greek literature, e.g. the Homeric question or the order of the Platonic writings, Dr. Christ takes a most hopeful point of view. The latter problem is by no means insoluble, perhaps not far from solution. It may be confidently asserted that the *Apology*, *Crito*, and *Phaedo* were composed after the death of Socrates (399); the *Menos* soon after 395; the *Symposium* soon after 385; the *Laws* and *Timaeus* after the *Republic*; the *Sophistes* and *Politicus* after the *Theaetetus*; the *Theaetetus* after 392; the *Euthydemus* after the *Phaedrus*. As for the Homeric question there are signs of reconciliation between the opposing parties. 'No sensible man at the present day is purely Unitarian or purely Wolfian.' The Wolfians indeed have made some advances, it may be conceded, for even a Unitarian cannot object much to a Wolfian who believes, as some apparently do, that our *Iliad* consists of an 'original' *Iliad*, plus considerable interpolations inserted by Homer. However there are three points, it seems, on which even reasonable men for the present may differ: first, as to the authorship of the original lays of which our *Iliad* and *Odyssey* are amalgamations (they may or may not be all by the same author); second, as to the inconsistencies in the poems (which may or may not be considered so great as to necessitate the assumption of different authors); and third, as to the extent to which we are to suppose *diaskewasts* to have been at work on the poems. I will only observe that in dealing with the first point Dr. Christ starts from what I must maintain to be the wholly erroneous assumption that in the epic period a great poem never could be recited as a whole; that single lays alone were demanded and sung. It might as reasonably be maintained that at the present day a three volume novel could never be produced because it is impossible to read the whole at a single sitting. If a novel can be put down one day

and resumed the next, so the bard at the court of the good king Alcinous could break off his recitation one evening to resume it the next.

If the first volume of Dr. Christ's work is good, the second is excellent. For he has written a history of Greek literature in a sense in which few writers but Schöll and Nicolai can claim to have done; that is, he has not confined himself to classical Greek literature, but in his second volume has carried the history on to the time of Justinian. This is indeed a task to have performed; and the gratitude of all scholars is due to one who has thus patiently and laboriously put together the results of all the work that has been recently done in this wide field. We could have wished that Dr. Christ had told us more about the general tendencies and characteristics of the period with which he deals, for what he does give us is good; but in a department where so little has been done towards a history of the literature, we cannot quarrel with one who gives us so much trustworthy information. And this volume is decidedly much more interesting than the first volume: the author is less chary of aesthetic judgments, and the work is the better for it. There is the same sobriety of judgment here as in the first volume, and it inspires confidence: he does not vilify Pausanias, he appreciates the worthiness of Plutarch, and as for Lucian, he waxes so sympathetic as to call him 'our young Semite.' Of course Heine too was Semite, satirist, and sceptic. Heine, like Lucian, forsook the law for literature. Both spent their lives out of their native country. Neither had much respect for religion. Both studied philosophy and ridiculed philosophers. The parallel must have suggested itself to Dr. Christ, though he has refrained from drawing it out in detail, in accordance with his determination (expressed in his Preface) to avoid excursions into the region of the

comparative history of literature. One small point however: he speaks of the *περὶ τῆς Συρίης θεοῦ* and the *περὶ ἀστρολογίης* as 'the feeble productions of a superstitious mind, written in the Ionic dialect.' I do not know about the *περὶ ἀστρολογίης*; nor, where I am writing, is there a Lucian to be had; but I think I can trust my memory so much as to say on the strength of it that the *περὶ τῆς Συρίης θεοῦ* is certainly neither the production of a superstitious mind nor feeble; but an amusing parody not only of the dialect, but of the style, credulity and avidity for the marvellous, of Herodotus.

Finally, Dr. Christ has set a good example to the writers of histories of Greek literature by providing as illustrations (some kind of 'process') pictures of the busts or statues of twenty-one Greek authors. That the busts have been selected well and carefully, and artistically copied is guaranteed by the fact that the selection was made by, and the busts were copied under the care of, Prof. Heinr. von Brunn and Dr. Julius. Notwithstanding, I think that the Capitoline would have supplied better busts of Thucydides and Hippocrates than Holkham Hall of the former, and the Villa Albani of the latter. The Holkham Hall Thucydides is too Greek in feature to be the son of Olorus; and the Capitoline Hippocrates has much more the air of a physician than has the bust from the Villa Albani. It is, I think, in the Capitoline also that there is a striking bust of Aristotle, not with the furrowed brow, lines of thought, and attitude, too cleverly designed to be convincing, of the statue in the Palazzo Spada, but with the smooth forehead of a youthful *abbé* and the eloquent mouth of a French bishop—a rendering so contrary to expectation that it is difficult to believe it is an invention. Whereas the first thought suggested by the statue of the Palazzo is that it is too good to be true.

F. B. JEVONS.

SONNENSCHN'S LATIN GRAMMAR FOR SCHOOLS.

A Latin Grammar for Schools: Part II., Syntax. By E. A. SONNENSCHN. London, Swan Sonnenschein & Co., 1889.

PROFESSOR SONNENSCHN'S Latin Grammar belongs to a series of parallel grammars which are designed to save time, and to lead to clearer conceptions, in the study of the five languages which the educated Occidental is

expected to attack. This end is to be attained through 'uniformity of classification and terminology, uniformity of scope, and uniformity of size and type.'

We have, then, to examine the volume before us with reference to three points: 1. the merits of the idea of such a parallelism; 2. the merits of the general plan which has been adopted under that idea; 3. the merits

of the treatment of the particular language here dealt with.

It needs no proof that the idea of parallelism is an excellent one. The fundamental linguistic conceptions are common to all languages of our family, and, except in the case of young students of extraordinary ability, nothing but danger of confusion is to be secured by a change of nomenclature and arrangement corresponding to no change of phenomena. While there is this need of improvement in these points, and while it is true that the boldest experiments are likely to be made in isolated grammars, yet conservative experimentation on a large scale has a value hardly less great.

We may at once dismiss the first part of our task with the statement that this happy idea of parallelism is happily carried out.

Whatever be the value of the treatment adopted (to this point we come presently), that treatment is applied, so far as the series has yet progressed, with thoroughgoing skill. Not only are the corresponding definitions, corresponding rules, etc., identical in the various grammars, but even the examples chosen are to a remarkable extent parallel.

Points 2 and 3 may be dealt with together; for our criticism of the treatment of the Latin Syntax, so far as it touches matters of general arrangement and terminology, will obviously bear upon the whole series.

The book opens with an introduction of four pages, in which certain terms common to all the grammars of the series are defined. Then follows a division of syntax into two parts, according to the two questions which it has to answer, namely:

1. How are sentences and parts of sentences expressed?

2. How are words and their forms used?

Part I. then will deal with constructions as they present themselves to the student of the written sentence—the sentence as an accomplished fact; while Part II. will deal with constructions as they present themselves to the student of the various functions of this and that case, this and that mode, etc. The second Part, it will be seen, corresponds to the greater part of the syntax as presented in most grammars, while the first Part is a very considerable expansion of the ordinary introductory matter upon the simple and the complex sentence, the subject and the predicate, and the agreement of adjectives, nouns and verbs. For example, the treatment in Part I. of the third form of the predicate (that which is made up of verb and object) includes details about verbs that

take the accusative, verbs that take the genitive, verbs that take the dative, verbs that take the ablative, and verbs that take infinitive; and the treatment of the various kinds of sentences, simple and complex, includes such matters as the expression of prohibitions, concessions, deliberative questions, temporal clauses, causal clauses, final and consecutive clauses, conditions, etc.

Now it is evident at once that, if each of these parts is fully treated, the two will be absolutely co-extensive. Whatever occurs in the one must, somewhere or other, occur in the other. But such a plan would require too much space; and—stronger objection still—the repetition of a multitude of particulars would have a confusing effect.

It follows that one of these parts should contain all details, and the other should, so far as possible, omit details—should be in short a *résumé* from a changed point of view.

In determining which part should be complete, and which should be in summary, one must be guided by two considerations.

(1) If possible, the part which exhibits details in organic connection should be the fuller, for only in such an exhibit can details be understood by the learner. (2)

If possible, the easier part should precede. Both considerations would seem to require that the part which deals with the functions of cases, modes, tenses, etc., should come first. That part alone can deal with constructions in organic connections, for in it are explained, one at a time and in their mutual relations, the phenomena which in the other part are brought together from here and there: and that part must also, for the same reason, be the easier. We should expect then that the treatment of the cases, modes, etc., would precede, and that the treatment for this part would be complete, leaving to the other part the province of summarizing.

Professor Sonnenschein's plan differs from these results in both points. The treatment of cases, etc. forms the second part instead of the first; and instead of the one part being treated in completeness and the other in summary, neither is complete and neither is in summary. Verbs governing the dative are treated in § 327 of Part I., but for the treatment of verbs which, compounded with prepositions or adverbs, become capable of taking a dative, the student is referred to § 418 of Part II. On the other hand, conditional sentences are treated fully in § 353 *seq.* of Part I., while in the second part they are covered in two lines in a true summary of the uses of the subjunctive. We regret this,

for the service which Professor Sonnenschein has rendered in thus distinguishing and insisting upon the importance of the two aspects of a treatment of syntax is so great that we could wish to see the plan carried through under the most favourable circumstances.

If we accept his plan, however, we must at once concede that it is skilfully carried out. In the summaries, his results are especially happy, *e.g.* in his treatment of the powers of the participle (§547), and of the ablative absolute (§361†). These two sections are a model of clearness, completeness, and brevity, and they show the hand of the practised teacher. That same hand is also shown in various 'notes and cautions,' *e.g.* on the ambiguity of meaning of questions in the indirect discourse, owing to the falling together of the ordinary question and the deliberative question (§370† and §499b); on the ways in which the Latin supplies the want of a perfect active participle (§552); on the various ways of rendering the English 'without' with a verbal noun (§538); on the ambiguity of the English 'past' tense (§486).

On the constructive side there are also a number of excellent features. The phrase chosen is sometimes especially happy, as, for example, in the case of 'rejected reason' and 'true reason' for subjunctive and indicative clauses with *non quod sed quia*. The distinction of five forms of the predicate (simple verb, verb with predicate adjective or noun, verb with object, verb with two direct objects, and verb with direct object and predicate adjective or noun) must be accepted as sound. It is a pleasure also to find a recognition of the gnomic perfect, a use which most grammars fail to notice. I hesitate to add a commendation of the treatment of the constructions with *cum* and of the tenses of the subjunctive, since Professor Sonnenschein, in his preface, expresses obligations to my papers on these subjects. From my study of the *cum*-constructions he has only taken (besides a few notes) the nomenclature 'clause of date' for the indicative *cum*-clause, and 'clause of situation' for the subjunctive clause. His work, too, was apparently too far advanced to allow of a treatment of the latter in its organic connection. With the results of my study of the 'sequence' he is so far in accord that—to speak now as an advocate rather than as a judge—I know of no other treatment that seems to me so just. The meanings of the tenses of the subjunctive are stated, and in such a form that the statement would be understood as true both for inde-

pendent and for dependent constructions. An occasional note enforces the same view, as, *e.g.*, under the head of final clauses (§350), the note 'the present subjunctive expresses a present or future purpose, the imperfect expresses a past purpose.' Similarly my phrase 'point of view' is employed. Yet, on the other hand, there is nothing that any opponent of my view could object to. For the words 'adjusted' and 'governing' in the dictum 'the time of the subordinate clause may be either (A) adjusted to the point of view of the governing clause, or (B) independent of the point of view of the governing clause,' saves all that a belief in the sequence desires. The word 'sequence' itself is retained in §515, and the 'general rule for sequence' in §522 is quite in the prevailing manner. While, then, I am glad to see what I regard as a gain in the treatment, no one that holds to the traditional view could find anything to which to object.

After these commendations which might easily be extended, a few points are to be mentioned in which I should dissent from the author, either as regards substance or as regards expression.

Dicat aliquis and the like seem to be not 'modest assertions' like *crediderim* (§§340 and 498), but survivals of a true potential, that is, the use of the subjunctive in the sense of *fieri potest ut*. . . . In final and consecutive clauses (§§350, 352, 354), *qui* and *ut* are too much separated. The rule in §364 reads 'the subjunctive is used in Relative Clauses equivalent to Final, Consecutive, Causal, or Concessive clauses,' etc. But in an example like *misit legatos qui pacem peterent*, *qui peterent* cannot be called the equivalent of a final clause, since it is, directly and in itself, a final clause. We prefer the treatment of Mr. Roby, who, under both final and concessive clauses, deals with *qui* first, and with *ut* afterward. In the phrase (indicative conditional-clauses, §353, A.) 'those in which the If-clause does not imply anything as to the fulfilment of the condition,' the word 'fulfilment' as applied to such a case as 'if you are right, I am wrong' is inappropriate, though I find it elsewhere, *e.g.* in Allen and Grenough's grammar. The form of the rule is also not happy, namely 'In class A the if-clause takes the Indicative.' A rule should be complete and intelligible in itself. Nor is the statement in regard to the mode in general conditions full enough, viz., (§354, obs. 1) 'general conditions, *i.e.* conditions in which "if" = "if ever," are usually expressed

by an indicative; occasionally by the subjunctive. Even beginners ought to learn that general conditions in Ciceronian Latin were commonly¹ expressed by the same mode as particular conditions of the same nature, with the (very important) exception that a second person singular, used in an indefinite sense, was always in the subjunctive. In §358, the rule 'Quamquam takes the indicative: *quamvis*, *licet*, *ut*, and *quum* "although" take the Subjunctive in prose' is a departure from the author's prevailing plan of making clear the reasons for the usages which he is stating.

Professor Sonnenschein's treatment of conditional clauses is based upon a special tenet which readers of Vol. I. of the *Classical Review* will remember in connection with a discussion between him and Mr. Roby. On this matter, to touch upon which would carry me beyond reasonable bounds, I hope to offer certain evidence later.

A few things are omitted which, even in a grammar made avowedly for beginners, would seem worthy of mention, for example, the use of the future indicative as an indirect command, the use of the past tenses of the indicative with *dum*, *donec*, and *quod*, where the main and the subordinate act fill the same time, the use of the imperative with *quin*.

I regret the retention of the spelling *quum*. Over the retention of the English *j* it is probably too early yet to sorrow overmuch. That letter has a mercantile value, and it is much easier to despise it when you are writing a review than when you are writing a grammar. One may, however, be per-

¹ So beginners. But for more advanced students a collection of examples of subjunctive general conditions in Varro, Catullus, Caesar, and Cicero, put together from various sources in my paper on the *Cum*-constructions, shows the need of a modification of the received opinion.

mitted to pray to outlive it. I am sorry too that the quantity of the vowel is not marked in syllables 'long by position.' Such matters are not of supreme importance; but, on the other hand, the young pupil learns to pronounce the vowel in the way in which the Romans pronounced it as easily as he learns to pronounce it in the way in which they did not pronounce it—provided only that the makers of his books set him and his teachers right at the outset. It is not more difficult to commit to memory *cēdo*, *cēdere*, *cēssi*, *cēssum* than to commit to memory *cēdo*, *cēdere*, *cēssi*, *cēssum*; while no superior claims can be urged for the incorrect pronunciation.

A great gain in clearness is secured by the system, now for some time universal in American grammars, of marking only long vowels, the absence of a mark over a vowel being an indication of shortness.

In conclusion, two convictions are left in the mind of the critic; the one that, whatever he himself might desire to change, a student brought up upon the set of grammars to which this one belongs could not fail to have fundamental grammatical ideas very clearly and firmly fixed in his mind; the other that it is a pity that considerations of economy should make it necessary ever to stereotype a grammar. No kind of work admits of the file to a higher degree, and there is no kind of work upon which, if the conditions of printing were favourable, it would be easier to bring a number of files to bear, year after year, in the hands of the users of the book.

Yet, in this matter too, our author has set a good, though a partial, example; for I understand that, after the lapse of a year, the stereotyped edition is but now printing.

W. G. HALE,

Cornell University.

Arriani τῶν μετ' Ἀλέξανδρον libri septimi fragmenta edidit RICARDUS REITZENSTEIN. Breslau, 1888. 8vo. pp. 36. (*Breslauer philologische Abhandlungen*, Bd. III. Heft. iii.)

THE editor examined in the Vatican during the summer of 1886 and the winter following a *codex rescriptus* or palimpsest (Graec. 495), two of the obliterated leaves of which especially attracted his attention. This brochure (pp. 5-13) gives the results of his reading, 28 x 4 lines, more or less fragmentary: pp. 14-22 contain several ingenious conjectures for supplementing the lacunae; on pp. 23-30 the text of the two fragments is reprinted continuously, with

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references to show the similarity of the language to that of Arrian. The subject of the fragments is concerned with the troubles immediately following the death of Alexander, and the remainder of this able little monograph goes to show, chiefly from the evidence of Photius Bibl. 61. p. 69 A-72 B, <ed. Bekker>, compared with the text of the fragments, that we have here the first genuine fragments from the work of Arrian epitomised by Photius *l. c.* The method is sound and the argument appears convincing. The fragments add several small points to the epitome and other authorities; the editor specially emphasises the relations of Antigonus, Menander, Eumenes and Periccas to one another, just before the death of the

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last named, as a point elucidated by the fragments; but the net gain is not large, and the editor ruefully describes his find as *doloris irritamentum magis quam solacium*, our dolour being for the loss of Arrian's ten books. The monograph itself, however, is a good illustration of the essential unity of the classical disciplines: decipherment, textual criticism and reconstruction, literary composition and historical method all combining to establish a case.

R. W. MACAN.

De argumenti dispositione in satiris ix.—xvi. Juvenalis, by J. GYLLING. Lundae: MDCCCLXXXIX.

THE object of this little treatise of 150 pages is to trace the sequence of thought in each of the last eight of Juvenal's satires, and this is done with especial reference to the doubts thrown on the genuineness of most of them by Ribbeck. In the course of the argument the author has occasion to discuss the meaning of a good many passages and sometimes to handle the question of various readings and emendations. His remarks on the sequence of topics and ideas are always sensible, but they do not seem to contain anything very new or striking. A reader not familiar with all the German Juvenal literature of late years will find here and there something on some particular passage that will be of interest to him. Among original suggestions of Herr Gylling's own may be mentioned two on Satire xi. He thinks that 'in magno' in 148 has arisen by error from 'mangone' in the preceding line and represents some adjective agreeing with it. The end of the satire from 193 onwards he rearranges with some ingenuity, but in a by no means convincing way, so as to get over the difficulty of explaining 'ac mihi pace &c.' in 195—196. As against Ribbeck, he thinks we should allow for a considerable interval of time after Satire ix. and denies the existence of any difference in style and tone sufficient to make us believe in diversity of authorship.

HERBERT RICHARDS.

Über die Aussprache des Griechischen. Von FRIEDRICH BLASS. Dritte, umgearbeitete Auflage. Berlin 1888. Pp. viii-140.

THE third edition of Dr. Blass's indispensable work is not essentially altered from the second. As he says himself in the preface, he has altered nothing in principle, but only made the additions required by new investigations. He has further added an index ('better late than never'), and an appendix communicated by M. Psichari, consisting of the Lord's Prayer in Romaic, with a transcription in Roman letters and notes on the sounds. Happily, M. Psichari has given true Romaic, not cooked modern Greek. To what language would the ordinary Englishmen assign 'Sābā k'ē mī sīxōrnūmē tōn ālōnōn dīs āmārtēs'?

The line quoted above, and every passage in which Dr. Blass tries to represent a pronunciation to our eyes, irresistibly suggest the question why, when we want to represent sounds with scientific precision, we should be left to the imperfect makeshift of alphabetic writing. So long as the only alternative was 'visible speech,' we were well-advised to cling to 'close and open o,' 'e inclining towards i,' 'g as in North-german *sagen*,' and all the rest of the phantoms which

darken our books on phonetics. But at last the phonograph has come to show us a more excellent way. We ought to have a phonographic code drawn up by an international committee, and a set of facsimiles in every university library—nay in every school where a modern language is taught—so that our author could write down 'no: 127,' and we could go to the instrument and grind out '127,' secure that we heard exactly what he meant. Will not some of our Philological Societies take up the work? Ours at Oxford has just spent its savings on the Herculean papyri, but there must be some other in possession of a surplus.

None of Dr. Blass's views are changed, and several of them are strengthened. The evidence for ζ as *cs* in central Greece receives a few fresh particulars; but on the other hand there is a more distinct admission of *ss* for Lesbos, and *ss* or *τς* is recognized as the only possible pronunciation for Crete, while the sonant spirant (English *that*) is suggested for Elis. The Boeoto-Thessalian spelling is still regarded as indicating a more modernized pronunciation than the rest of the Greek world, with no mention of the view which makes it an effort to indicate the common Greek change of pronunciation by a change of written sign (just as the Germans mark the change from the mediaeval *ā* and *t* to *au* and *ei*, while the English have made the same change, but let their spelling stand still). The Cretan inscriptions are brought in to confirm the view of the Laconian *θ* as the surd spirant (English *thing*); but the evidence from the fragments of Alkman, which suggests a restriction of the spirant to certain cases, is more fully discussed and made to yield a more definite result.

Perhaps the most interesting addition is an emendation of Plato (*Cratylus* 412 A, 437 A), introduced to prove that the rough breathing was consciously recognized in the fourth century. I will translate the whole passage (p. 93). 'Moreover the Platon's *Cratylus* contains two important passages, imperfectly preserved but unmistakable. Socrates derives the word *ἐπιστήμη* (1) first, taking the Heraclitean view, from *ἐποιμα*, which would make it *ἐπιστήμη*; (2) but afterwards, adopting the Eleatic stand-point, from *ἴστημι*, making it *ἐπ-ιστήμη*. The former is thus expressed in the present text: διδὲ δὲ ἐμβάλλοντας δει τὸ εἰ¹ ἐπιστήμην αὐτὴν ὀνομάζειν, and the latter thus: ὁρθότερόν ἐστιν ὥσπερ νῦν αὐτοῦ τὴν ἀρχὴν λέγειν μᾶλλον ἢ ἐμβάλλοντας (ἐκβ. text) τὸ εἰ¹ ἐπιστήμην, ἀλλὰ τὴν ἐμβολὴν ποιήσασθαι ἀντὶ τῆς ἐν τῷ εἰ¹ ἐν τῷ ἰῶτα. Since *ἐμβάλλειν* often occurs in the *Cratylus* with the meaning 'insertion of a letter,' and the letter here inserted is the aspirate, it follows that the grammatical object of *ἐμβάλλοντας* in both passages must have been the name of the aspirate. Therefore I conjecture that the sign **†** was already known to Plato, as a *παράσημον* above the line, and that its name, corresponding to its shape, was the first half of *ἦτα*, that is *ῆ*. According, if τὸ *ῆ* (or τὸ **†**) is substituted for τὸ εἰ¹ in both places, I consider the many times maltreated passages to be thereby restored.'

T. C. SNOW.

¹ εἰ is of course the true Greek name of the letter which we traditionally call ε ψιλόν (Blass, p. 12).

NOTES.

GRAMMATICAL GENDER.—In his interesting notice of two more or less recent essays on this subject, Mr. Wheeler seems to have omitted all reference to what is not only, as far as I know, the latest suggestion in regard to it, but is certainly the most striking and likely to obtain a very wide currency. He refers to the theory of Johannes Schmidt (*Pluralbildungen der Indog. Neutra*), that the neut. pl. *-ā* was identical with the 'feminine' *-ā* and originally possessed a collective and abstractive signification, as 'confirming' Brugmann's view, namely, that the distinction between the *-ō-* and *-ā-* suffixes had originally no connexion with the distinction of physical sex. Every one will sympathise with Mr. Wheeler's plea that the evidence of other families of language than the Indo-European should be collected and examined as an important factor in determining a more or less *a priori* question such as that of the origin of Gender: at the same time we need not surely discredit or overlook such conclusions as are suggested by investigations within our own province. In the last words of the chapter on the Meaning of the Indo-European Noun-suffixes (*Grundriss* II. 1, § 158, p. 448) Brugmann suggests an exceedingly attractive inference from the double use of *-ō-* *-ā-* forms in both an adjectival and an abstract substantival sense (Gr. ῥήσυχος: ῥήσυχια, Lat. *repulsus*: *repulsa*); namely that it was the distinction between these two uses that was originally expressed by the difference between the *-ō-* and the *-ā-* suffixes. It is worded with his characteristic self-distrust, and therefore should be quoted exactly. 'Wir glauben leugnen zu müssen (S. 100 f., 429 f.), dass diese Suffixe, ausser in einem verhältnissmässig kleinen Kreise von Wörtern (wie lat. *equo-s*, *equa*), mit dem animalischen Sexus je etwas zu thun hatten, und möchten hier nur noch fragen, ob nicht gerade die in Rede stehende Doppelfunction auf die Grundbedeutung der *-ō-* und *-ā-* Suffixe Licht zu werfen geeignet sei.' 'In discussing the *-ō-* and *-ā-* suffixes we were led to the conclusion that except in a comparatively small group of words (e.g. Lat. *equo-s*, *equa*), they had no connexion whatever with the distinction of animal sex. A further consideration may now perhaps be suggested. Is it not precisely in the variation of meaning we have been discussing in this section that we must look for light on the original signification of the *-ō-* and *-ā-* suffixes?'

It will be seen then that Johannes Schmidt's theory lends direct support to this suggestion, and every one, I think, must admit that the latter's fundamental contention is fully established, *i.e.* that the original meaning of the neut. pl. *-ā* was that of a collective noun (*loca* as opposed to *locus*, τὰ σῖτα το σῖτος), passing into a more abstract idea (τοῦ πατρὸς τὰ φίλτατα, κυνῶν μέληθηρα γένεσις). The history of the forms of the neuter plural in Greek, Slavonic and Zend render this practically certain, and the parallel which he cites of the Semitic *plurales fracti* seems extremely close. If we further accept his identification of this neut. pl. suffix with the *-ā-* of feminine nouns, we may regard Brugmann's suggestion as fairly demonstrated.

R. SEYMOUR CONWAY.

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CICERO *Pro Cluentio* § 180.—In reference to a note by Mr. S. G. Owen on this passage in the *Classical Review* for October, I should like to be allowed to publish some words on the matter which occur in a

letter I had in Nov. 1887 from the lamented Prof. Davies of Galway—"Also about the brace-and-bit business performed by Dr. Strato. I found out the Latin for 'brace-and-bit' in Pliny's *Nat. Hist.* about four years ago [*Terebra Gallica*, Plin. N. H. xv. 25]. I am 'of the same opinion still' about my critical emendations in the *Cluentiana* and so about 'dentatam et tortuosam.' Both words are wrong. 'Dentatam' would mean 'with teeth all round at regular distances,' but a bit has only two teeth, one at each end of its diameter. 'Tortuosam' would mean 'having a tortuous motion, whose curves crossed and intertwined irregularly.' The motion of a carpenter's 'bit' is all in the same plane circle. If Cicero had known what he was talking about, he would have said something like '*bidentem et versatilem*.' I cannot suppose him to have used those two quite wrong words. He was sufficiently clear, for a lawyer, in saying *serrula* 'a sort of saw.' Lest you should imagine that Dr. S. did not use a brace-and-bit to make his hole in the bottom of that trunk, and think that he may have used a ponderous sledgehammer or a chisel and mallet, I may say that before making up my mind fully about the point, I consulted a master-carpenter and builder, as to whether he knew any way of punching a round hole in wood except with a brace-and-bit and then a fine saw. He told me that he did not. The trunk had to look as if it had not been touched." For my own part, I doubt Mr. Owen's translation of *tortuosam* as the equivalent of *aduncam*, and of each as practically meaning 'rounded' or 'circular'; and after also resorting to a master-carpenter I have no faith in his burglar's tool. The modern burglar, it seems, uses a modification of the brace-and-bit, in which not a saw but a bit is fixed, with one arm (or tooth) made to slide out, so as to be able to describe and cut a circle round the other tooth as pivot: on the principle of a pair of compasses. I believe some such two-toothed instrument was used, probably the worse for wear when it reached the cheap-jack: and Cicero calls it 'a sort of saw with teeth curving in on every edge and twisted out of shape,' the words in italics being what is inaccurate in statement.

W. Y. FAUSSET.

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THUC. II. 43.—ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάρφος. These words occur in what is said by Thucydides to have been the sort of speech that was uttered by Perikles (Περικλῆς . . . ἔλεγε τοιούτῳ). It struck me long ago that they may be taken from a play, and be the substance of an iambic line which may have run thus: ἀνδρῶν ἐπιφανῶν ἐστὶ πᾶσα γῆ τάρφος.

JOHN HOSKYNs-ABRAHAM.

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ETYMOLOGY OF *μοιχός*.—The time-honoured etymology of *μοιχός*, *adulterer*, from the root *meigh*, *migh*, 'mingere,' which appears in Gr. *δ-μυχ-έω*, Skt. *méhati*, Lat. *mi-n-g-o*, Goth. *maihstus*, Lithuanian *mýž-ti*, Armenian *mizē*, has never been called in question, and is quoted with tacit approval by Gustav Meyer (*Gr. Grammatik*² p. 114). So certain has the etymology been considered that it has often been used as a support for the theory that German 'Hure' and 'harnen' are in origin identical. So Grimm (*Deutsches Wörterbuch* sub *Hure*): "Doch ist, wie *μοιχός* auf *δμίχεν*, *mingere*, zurückführt, sicher

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enger Zusammenhang des Wortes mit Har-n, Urina, und einem Grundbegriffe etwa 'fliessen,' 'ergiesen,' anzunehmen." Even now that a better etymology for 'Hure' has been found, the supposed relationship between Gr. *μοιχός* and *δμῖναι* seems to prevent the connection of the two corresponding German words from being completely given up. Cf. Kluge (*Etymol. Wörterbuch* sub *Hure*): "Weniger wahrscheinlich ist Verwandtschaft mit Harn, obwohl gr. *μοιχός*, Ehebrecher aus *δμῖναι*, 'mingere,' ist."

But although the derivation of *μοιχός* from *μῆχ* is from a phonetic standpoint perfectly regular, no really plausible connection between the two meanings has ever been given. The one suggested by Grimm is only a makeshift with which no one can be satisfied. I therefore propose to connect *μοιχός* with the root *mek'*, *mik'* which appears in Gr. *μῆγ-νν-μῆ*, Skt. *mic-ras*, Lat. *mi(h)-sceo*, Church Slavonic *mēs-iti*, Lithuanian *misz-ti*, O. H. G. *misken*=mod. German *mischen*, Anglo-Saxon *miscian*=English *mix*. Here the connection in meaning is evident and the origin of the aspirate *χ* is due to the same analogy as the *χ* of the perfect *μειχάται* and of the so-called aspirated perfect in general. In forms like *μῆξω*, *ῥμῆξα*, *μειξομαι* the character of the final guttural of the root was completely lost to view, and from analogy with *τεύξω*, *ῥτεύξα*, *τετεύξομαι* from *τεύχω* came to be regarded as *χ*.

Cf. Osthoff, *Zur Geschichte des Perfects in Indogermanischen*, pp. 284 ff., ; and for a similar phenomenon in modern Greek, Hatzidakis, *K. Z.* xxvii. pp. 69 ff. C. D. BUCK.

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A CORRESPONDENT points out that the emendation of Aesch. fr. 291, proposed on p. 417, appears in Nauck (old ed. 1856), 'τῶνδ' ἀπαλλαγῆς τόπων coniecit Heathius.'

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At a meeting of the Cambridge Philological Society, held Oct. 24, Mr. Housman proposed the following emendations on Ovid's *Metamorphoses* :—

I. 345 for *loca* read *sola*, 441 for *et nunquam talibus* read *nunquam letalibus*, II. 278 for *sacra* read *fracta*, 855 for *parva* read *torva*, IV. 663 for *aeterno* read *Aetnaeo*, V. 118 for *fuit* read *ferit*, VII. 741 for *male fictor* read *simulator*, 637 for *facit* read *fuit*, XI. 153 for *carmina* read *flamina*, 181 for *velare* read *relevare*, 270 for *regebat* read *gerebat*, XIII. 602, 3 for *flumina natas exhalant* read *flumine Nais exhalat*, XIV. 200 for *inanem luminis orbem* read *lumen luminis orbem*.

Dr. Postgate supported Lehr's emendation of *Romana* for *matura* in Hor. *Od.* III. 6, 23.

OBITUARY.

CHARLES GABRIEL COBET.

At Leiden on the 25th October died Charles Gabriel Cobet, who will always be remembered as the greatest Greek scholar of this century.

He was born in Paris, November 28th, 1813, the son of a Dutchman holding an official position in the French Public Service who had married a Frenchwoman, Marie Bertranet. When the child was only six weeks old, his father returned to Holland, and it was in Holland that Cobet received his education. He was sent to the gymnasium at the Hague, and there began Greek and Latin under the able teaching of a Grecian of some note in Holland, Dr. Kappeyne van de Copello.

Whether we ascribe it wholly to natural bent or in part to the character of his early training, certainly when Cobet entered in 1832 the University of Leiden, he had already a strong leaning to classical studies. It was his father's wish that he should study theology with a view to entering the Church, and accordingly he attended lectures in this faculty, but the boy's whole mind ran upon ancient literature. The only part of the theological course which seems to have interested him was that which was most nearly

allied to his own favourite subjects. His professor in Hebrew, van der Palm, he learned to love and esteem. Indeed, the relations between Cobet and his teachers appear throughout to have been unusually happy. Some articles by his old schoolmaster appear in the early numbers of the *Mnemosyne*, and it is touching to observe the way in which van de Copello takes every opportunity of honouring his rising pupil's name with appreciative mention. In his inaugural lecture after he was made professor at Leiden, Cobet seems to rise even above his usually high level of eloquence when at the close he turns round, and addresses by name his old masters, Bake, Peerlkamp, and Geel. We cannot but feel the tenderness and the reverence, the ring of real affection in everything that he says of them.

In his fourth year of study at Leiden (1836) Cobet wrote for a prize the essay entitled *Prosopographia Xenophontea*. It was successful, and was published in the same year. This tract I have never seen, but it is said to have impressed both Bake and Geel. A more important book appeared four years later (1840), *Observationes Criticae*

in *Platonis Comici Reliquias*. This was evidently written in place of a university thesis of some description, as a list of theses is printed at the end. From the preface we learn that Cobet had been for some time interested in the Greek comedians, and that he had contemplated preparing a larger work on Plato Comicus. 'At mox publica auctoritate profecturus ex patria ad explorandos in celeberrimis Europae Bibliothecis Graecos Simplicii codices manu scriptos, malui illud editionis consilium nunc quidem omittere, et his in Platonem observationibus defungi in quibus locos quosdam in hoc argumento praecipuos de industria explicui. Si me Deus in patriam reduxerit, editionem, quam paraveram, *δευτέρα φρονιδης* et novae fortasse accessiones e Grammaticis ineditis, facient commendatiorem.'

It is plain from this that Cobet's talents were becoming known. He could not afford to travel, and had been given what in England would be called a travelling fellowship for five years. He had thus the opportunity of visiting every great library in Europe. There was, it is true, a somewhat burdensome condition attached, but we shall see that Cobet had the strength of mind to interpret his commission in a wiser and more profitable sense.

A further honour was conferred upon him when through the good offices of Bake and Geel he was made doctor *honoris causâ* in 1841. The ordinary degree he did not hold, as a knowledge of Roman law was required from every candidate, and Cobet would not study Roman law.

In 1845 Cobet returned to Holland. Most of his five years had been spent in Italy—where by the way he made the congenial friendship of Badham—and well spent, not to any extent in the study of Simplicius, but in acquiring that intimate knowledge of the habits of copyists and the history of manuscripts upon which most of his best work is founded. He brought home with him a very large collection of notes, and these, like the accumulations made by Bentley during the time in which he had the run of Stillingfleet's Library, were to form the solid substructure of his critical labours.

In 1846 Cobet was made professor in Leiden, and married a lady to whom he had been betrothed before going to Italy. By her he had one child, a daughter who at sixteen lost her mother, and now survives her father. His life as a professor was uneventful, a student's life unbroken by incidents except so far as the publication of work may be accounted such. Even his holidays

were spent in his study. Once yearly he allowed himself a fortnight in Paris, but that was passed chiefly in the library over manuscripts. In 1883 he had a fit of apoplexy which confined him to his bed for some months, and left him much enfeebled. In the following year, at the age of 70, he became *emeritus professor*.

I am glad that I saw him once. It was in his own library in the Rappenburg at Leiden, and I shall not readily forget the genial yet keen expression, the quick eager face, the precise and racy Latin which put one's own halting sentences to shame. No one, I am sure, could have talked with him for five minutes even then, when in some measure his health was impaired, without feeling the force and charm of his personality and understanding why his students liked him. I had shortly before left the Senatus Room of the university, with its portraits of Scaliger, Grotius, Wytenbach, and others, making of four narrow walls a record of learning in Europe, and I could not help thinking when I came out of Cobet's house that here was another whose portrait ought one day to hang there as having sustained the best traditions of a famous university.

It was seen above that before he went to Italy Cobet contemplated editing more fully the fragments of Plato Comicus, and again that he was sent abroad partly to collate manuscripts of Simplicius and prepare for the press an edition of that Aristotelian commentator. Moreover, by his friend and teacher Professor Geel's advice, the Paris publishing house of Firmin-Didot asked him in 1842 to edit Diogenes Laertius for their well-known series of Greek Classics; and Cobet undertook the work. Of these undertakings none was ever completely executed. We hear no more of the *Plato Comicus*. What happened to the *Simplicius* I cannot say, but no edition by Cobet was ever printed. I have seen it stated that he was understood at one time to be co-operating with Karsten, who succeeded to the commission to edit Simplicius; but even Karsten's edition was not published till 1865, and Cobet's name does not appear on the title-page. As for the *Laertius*, the Didots never got more than the text, certain prolegomena which had been promised never being sent. The reason of all this is that Cobet had found better work to do. A mind of the stamp of Cobet's, ever ready to receive and impart inspiration, cannot dwell long on any subject, however barren it may seem, without getting inspiration of one sort or another from it. Plato

Comicus, and Simplicius, and Laertius, all fulfilled their function of suggestiveness, and then were left on one side for the more promising fields to which they had led him. He had undertaken them all in perfect good faith, but he found he could do better for the cause of learning than by completing them. He found it easy doubtless to convince his friends Bake and Geel of this in regard to Simplicius, but it was more difficult to get the Didots' sympathy, as we gather from the amusing correspondence between publishers and editor printed as *avis des éditeurs* at the beginning of the *Laertius*.

That my explanation is right there can be little doubt. Compare the *Observationes criticae in Platonem Comicum* written immediately before his visit to Italy with the inaugural lecture delivered soon after his return (*Oratio de arte interpretandi grammatices et critices fundamentis innixa primario philologi officio*, 1847). There is a vast difference. The former, one can see at a glance, is written by no ordinary man. The thought is lucid and expressed in simple Latin; there are proofs also of a rare genius for emendation; but, though never dull, it yet reminds one now and then of a German dissertation. In the inaugural lecture, on the other hand, we have Cobet himself—strong, masculine writing, a style clear and bracing, with a nip in it like good air. He has plenty to say and knows how to say it. There is no fine talk any more than in Bentley, Porson, or Dobree. Every sentence has its work to do, and there is a moral force behind it all, an intense enthusiasm for truth, a quality that marks the whole of Cobet's critical work. Life is too short for what he has to do, or, as he himself expresses it at the close of the preface to the *Variae Lectiones*, 'Mihi quidem non est quiescendi et otiaandi animus. Plurima supersunt agenda. His ad finem perductis, statim ad reliqua me accingor; itaque

cras ingens iterabimus aequor.'

It is this force and strong personality which puts Cobet head and shoulders above all the Greek scholars of this century. We recognise this perhaps most clearly when his work is in immediate juxtaposition with that of others, as for instance when one comes upon an emendation of his among the tedious and unprofitable conjectanea which so often waste space on the lower margins of our modern editions. Or take the case of the *Mnemosyne* journal which will always be identified with Cobet's name. It was started in 1852 by a small knot of Dutch scholars.

For the first number there is nothing from Cobet's pen, but in the second he prints with notes a text of the then recently discovered oration of Hyperides *pro Euxenippo*, and also writes the first instalment of his *Variae Lectiones*. The journal has become readable. In 1856 Cobet's name appears on the title-page as co-operating with the three original editors. And what a change he soon works! The old mediocrity, the talk-talk about things in general of which we get so tired, is put into a corner. Latin is substituted for the Dutch in which the first numbers were almost entirely written. Bit by bit Cobet comes to write almost the whole, and swells the seventh volume with telling prefaces and with indices to his *Variae Lectiones*. Now I venture to say that with the exception of a few articles, at first principally from Bake's pen, there is little in the *Mnemosyne* which could have made it known if Cobet's work had been absent. As it is, no Greek scholar can be without a copy of it.

For some reason or another—perhaps from the jealousies bred by Cobet's success—there came a change in the editorship, and with volume x. (1861) begins a new series which was at first under the editorship of Bake and Cobet alone. In 1862 this series also comes to an end. Then there is a break of eleven years, until in 1873 another series begins. To every number until 1886 Cobet contributes largely, sometimes more than all the other writers put together.

But the work published in the *Mnemosyne* does not represent all Cobet's activity in the field of criticism, though it does to a very large degree. Some of his early books and pamphlets have been already mentioned. Of these I would rate very highly the *Oratio de arte interpretandi*, not only because in it first we get Cobet as we have learned to know him, but because in it his critical method is explained. Two other lectures delivered by him I possess, and both of them have the same virtue though in a less degree. They were delivered in the Royal Belgian Institute in successive years, 1850 and 1851. The one is entitled *De sinceritate Graeci sermonis in Graecorum scriptis post Aristotelem graviter depravata*, and the other *De auctoritate et usu grammaticorum veterum in explicandis scriptoribus Graecis*. He also edited besides the *Laertius* the two orations of Hyperides—the *pro Euxenippo* in *Mnemosyne* 1853, the *Oratio Funeris* in 1858—the newly discovered tract of Philostratus *ἐπὶ Γυμνασίου* in 1859, the *Anabasis* (1859), and *Hellenica* (1862) of Xenophon, and the *Orations and*

Fragments of Lysias (1863). Of these the *Anabasis* reached a second edition in 1873, the *Hellenica* a second edition in 1880, and a third in 1888, the *Lysias* a second in 1882, while the two speeches of Hyperides were republished together in 1877. I possess all these various editions save the second of the *Hellenica*, but, except in the case of the Hyperides, the later differ hardly at all from the earlier. In any case they do not pretend to be anything more than editions for school use. The critical work on which they are based appears in the *Mnemosyne*. It is worth while noticing that the preface to the first edition of the *Lysias* tells us that Cobet had hoped to edit all the Attic orators.

It remains for me to say something of the work of Cobet in itself and in relation to the place which it takes in the history of learning.

Cobet was never tired of expressing his obligations to the English school of critics—to Bentley and Bentley's great detractor Dawes, to Porson, Dobree, and Elmsley. I remember well the enthusiasm with which he spoke of them all during my visit to him; and there is hardly a book or an article in which he does not refer to them in terms of unstinted admiration. The influence of the English school seems to be a persistent force in Holland. That it was at work among Cobet's teachers can be proved. The prospectus of the originators of the *Mnemosyne* compared with Cobet's preface to *Observationes criticae in Platonem Comicum*, suggests the inference that the writings of the English school were regarded in university circles as exercising a paramount influence in Holland. But neither is the prospectus of 1852 silent in regard to the influence of German scholarship, nor for that part had Cobet in 1840 shaken himself quite free from it. By the time of his return from Italy, however, there is a change in his attitude. He has adopted the method of the English school and takes up a position actually antagonistic to the German. And this he maintained through life. Very soon after he joined the editorial committee of the *Mnemosyne* the journal lost entirely its German colour and adopted the attitude of Cobet himself. To Cobet, therefore, English scholarship is deeply indebted. Just at the time when the traditional English method was in danger of being forgotten in England itself, it was through his exertions not only made dominant in Holland, but in many ways had its range enlarged. Nor is either fact surprising. On the one hand, the Dutch

intellect seems to be closely allied to the English in character. Except for the difference of language, an educated Dutchman always strikes me as really nearer to an educated Englishman than an educated American is. Then, on the other hand, the strain of French blood in Cobet must count for something in his manner of using the English method. Not that this French element was an unmixed advantage. For example, it seems fair to trace to it the excess to which Cobet carried his dislike to *apparatus critici*, and his misleading fondness for ideal systematization. Both of these defects are very marked. He is doubtless right in deriding the *apparatus criticus* in ordinary editions, and in maintaining the absurdity of collating a certain class of manuscripts. Bentley would have gone with him here, though Porson or Elmsley might not; but in his published texts he goes much further than this. The scholar must use another edition side by side with any of Cobet's. Again, although no one has insisted more than Cobet on the necessity of regarding Greek as a series of languages rather than as one language, yet he has not sufficiently recognised that even Athenians of the Attic period might, either by living long away from Athens or from literary motives of one kind or another, admit into their diction dialectical or conventional expressions. He thus frequently alters the manuscript text where Englishmen would have seen no reason for doing so, although they would all have maintained as strongly as Cobet the general truth of his contention in regard to Attic.

Yet if we take his general outlook and compare it with that of the English school, we must see how well Cobet understood his own position when he claimed to be the successor of that school. Do we not think of Bentley when Cobet maintains that Greek is not one language but many, that 'quidquid homines loquimur nisi forte quis joco aut dolo interdum de industria quaerit ambiguitatem, unum habet sensum'? Are the two men not alike in their high-handed, hard-hitting criticism, and their consciousness of power? If the humour of Cobet reminds us rather of Scaliger than of Bentley, still ought we not rather to say that it is Bentley's humour with a spice of French refinement in it? Certainly it would be difficult to compare Cobet with any other scholar than Bentley and Scaliger. He towers above his contemporaries, and in my judgment will take rank above all other critics except Bentley and Scaliger. There is a strength

about him denied even to men like Porson and Valckenaer. This is high praise deliberately bestowed, but it is praise which has been well earned. We talk of the opportunities of a Scaliger or a Bentley, and marvel that no one else arose to clear away the rubbish which had accumulated above the sources of literature. But even Cobet found plenty of rubbish to clear away, and after a life of labour still left much for other hands to do. But the most of us spend our lives rather in choking up the wells with false erudition than in seeking to purify them. This is why a life like Cobet's is a thing which cannot be valued too highly.

W. GUNION RUTHERFORD.

We append a tribute to the memory of Cobet in the form of a letter to the University of Leyden, unofficially written by Dr. Sandys, Public Orator of Cambridge. The letter is signed by more than seventy members of the Senate interested in Classical studies.

*Academiae Lugduno-Batavae
Curatoribus Professoribus Doctoribus
Salem.*

Quanto animi dolore commoti nuperrime audivimus, obisse mortem magnum illum virum, qui non modo Academiae vestrae illustrissimae inter decora praecipua sed etiam per totum orbem terrarum a doctissimo quoque litterarum Graecarum inter lumina insignia merito numerabatur! Nos autem collegae vestri interitum eo maiore desiderio prosequimur, quod vobiscum in communium studiorum societate nomine non uno sumus coniuncti. Recordamur enim epistularum consuetudinem quae Bentleio nostro non modo cum Graevio iam sene sed etiam cum Hem-

sterhusio illo vestro adhuc ~~in~~ ^{inter} interessit; recordamur Ruhnkenii vestri et Porsoni nostri litteras fato iniquo nobis perditas; recordamur hospitio quam iucundo et olim Dobraeum, qui postea litterarum Graecarum Professor nobis erat, et nuper linguae Latinae Professore nostrum, ad ferias vestras saeculares legatum a nobis missum, exceperitis; recordamur denique amicitiam ex communi studiorum amore natam, quae inter alumnum nostrum, Carolam Badham, et illum ipsum exorta est, quem nunc maxime desideratis. Multum sane in COBETO et vos, viri doctissimi, et nosmet ipsi nuper amimus; atqui in libris suis et doctrina et acumine et lepore plenius Aristarchus ille vester nobis non minus quam vobis diu superstes vivet. Adulescentium studiosorum manibus teruntur et Xenophontis et Lysiae editiones illae nitidissimae, et ipsius et aliorum ingenio luculenter emendatae. Doctioribus loquuntur *Miscellanea illa Critica*, et Homero illustrando et Demostheni recognoscendo praesertim dedicata; diu eruditissimi cuiusque in deliciis habitae sunt et *Variae* eius et *Novae Lectiones*, in quibus non sine singulari quadam sermonis Latini elegantia egregie demonstravit quantum linguae Graecae antiquae sanitas et integritas et lucida simplicitas saeculorum recentiorum vitiiis imminuta et inquinata esset. Nemo certe inter aevi huius philologos scriptorum Atticorum pedestris praesertim sermonis consuetudinem incorruptam magis penitus perspexit, magis constanter conservavit, adeo ut in illo non minus quam in Hemsterhusio a Ruhnkenio laudato ipsae 'Athenae in Bataviam commigrasse viderentur.' Etiam de ipso imprimis vera est laus illa quam in oratione elegantissima, qua Professoris munus auspicatus est, Scaligero vestro aptissime tribuit:—illum sibi visum esse paene perfecti critici imaginem referre. Restat ut nos quoque, vobiscum eodem dolore hodie coniuncti, viri tanti memoriam veneratione debita etiam in posterum colamus. Interim philologi magni verba ab ipso quondam laudata mutuati, exemplar tam admirabile velut e longinquo alloquemur:—'Tu nobis effigiem ingenii et doctrinae expressam dabis quam intueantur bonarum artium studiosi.'

Valete et vestri omnium maeroris nos quoque participes esse patimini.

*Datum Cantabrigiae
pridie idus Novembres
A.S. MDCCCLXXXIX.*

EDWIN HATCH, D.D.

THE death of Dr. Hatch has left a gap in English theology and English scholarship which will not readily be filled. Edwin Hatch was originally a member of Pembroke College, Oxford: soon after taking his degree he obtained an appointment as Professor of Classics in Trinity College, Toronto, which he held from 1859 to 1866. In 1867 he returned to England, and became Vice-Principal of St. Mary Hall, Oxford, a position which he retained till a few years ago, and in which he took an active part in the tuition and management of the Hall. In 1869, in place of the fly-sheets, appearing at

irregular intervals, on which official University notices had previously been issued, the weekly *University Gazette*—chiefly, we believe, at Dr. Hatch's own suggestion—was established; and of this he acted as editor from the beginning till the time of his death. In 1880 he was Bampton Lecturer, taking as his subject 'The Organization of the Early Christian Churches.' From 1882 to 1886 he held the post of Grinfield Lecturer on the Septuagint; and the lectures which he delivered in this capacity, revised and enlarged, have recently been published under the title *Essays in Biblical Greek*. Since

1884 he was Reader in Ecclesiastical History in the University of Oxford; and also, from the same date, Secretary of the 'Boards of Faculties,' appointed for the purpose of superintending and organizing the studies of the University. In 1888 appeared his volume on *The Growth of Church Institutions*. In the same year he was also Hibbert Lecturer; the lectures which he then delivered on 'Greek Influence on Christianity' are in the press, and are expected to appear shortly. In addition to the works that have been mentioned, he was also the author of several important articles on historical subjects connected with the New Testament and Church History in the ninth edition of the *Encyclopædia Britannica*,¹ and in the Dictionaries of Christian Antiquities and Christian Biography. He was moreover well advanced with a Concordance to the Septuagint, constructed on a singularly elaborate and complete scale, the early sheets of which had already passed through the press. He returned to Oxford after the Long Vacation apparently in his usual health and spirits: so that his friends were the more surprised when they learnt that he had been seized suddenly with a serious and alarming affection of the heart, which after about ten days illness, to their great sorrow, carried him off (Nov. 10, 1889) at the comparatively early age of fifty-four.

The large number of men, representing every shade of opinion, who followed his remains to the grave testified to the respect in which he was held in the University. It could indeed hardly be otherwise, for Edwin Hatch's talents were no ordinary talents; and he had made wide fields of study so peculiarly his own, that even those who differed from him theologically, or questioned in some cases his conclusions, could not but admire the completeness, the lucidity, and the philosophic grasp, with which he handled whatever subject he undertook. As the enumeration of his chief writings will have shown, his studies centred chiefly round Hellenistic Greek, early Christian literature, and Ecclesiastical History. On these subjects he possessed a width, and minuteness, and accuracy of knowledge, which can have been rarely equalled; and this, in spite of the many distractions with which his wonderfully busy life was constantly beset. Any one of the volumes or articles mentioned above will testify to the extent and thoroughness of his researches, and to the pains which he uniformly took to investigate every

matter, as it came before him, to its bottom. Dr. Hatch set before himself the highest ideal which a genuine student can have: nothing second-hand or second-rate ever satisfied him; his writings are models of fine and scholarly method. His conclusions were always reached after an exact and judicial examination of the best sources of information available—inscriptions, original authorities, MSS., as the case might be: and he never accepted such as were not in his opinion justified by the evidence before him. It was also a characteristic of his method, which should not be forgotten, that he would not so much make it his aim to reach finality in a given subject as to contribute something of substantial value to our knowledge respecting it.

During the last ten years of his life much of Dr. Hatch's time had been devoted to his Concordance of the Septuagint. He was led to undertake this work from his interest in Hellenistic Greek, and his sense of the importance of an accurate knowledge of it in the exegesis of the New Testament. It was his original intention to base his work upon Trommius, but he had not proceeded far when he found that the amount of additions and corrections that would be necessary rendered such a plan impracticable; and his Concordance was accordingly constructed anew by him from the foundations. Of the slips composing the work, a large number were transcribed by his own hand; such parts of the work as he did not actually do himself—for instance, the comparison of the Greek renderings with the Hebrew—were carried on under his constant guidance and supervision. The plan upon which he worked embraced much more than is included in Trommius. The various readings of the chief uncial manuscripts were noticed in their proper places: the renderings of the *Hexapla* were incorporated from the edition of Dr. Field; and all the more important particles—which are practically wanting in Trommius—were included. As said above, this work is so far advanced that some sheets had already been printed at the time of his death, and, if the writer is not mistaken, the main part of the work which still awaits completion is the incorporation of the references to the Hebrew. The lines on which this was to be done had been fully laid down by Dr. Hatch, and it is hoped therefore that the printing may proceed without serious delay. When completed, this Concordance to the Septuagint will be a *monumentum aere perennius* of its author's architectonic genius and skill; its

¹ 'Pastoral Epistles,' 'Paul,' 'Peter,' and perhaps others.

comprehensiveness will be a guarantee against its ever becoming obsolete; it will take its place beside Dr. Field's *Hexapla* and Dean Payne Smith's *Thesaurus Syriacus*, as one of the most permanent and honourable productions of English scholarship.

His 'Essays in Biblical Greek' afford further evidence of the interest evinced by him in the same subject. These consist chiefly of studies on the use of particular words by the LXX. or other Greek translators of the Old Testament, on the bearing of early quotations from the LXX. on the recensions of the Version current in antiquity, and on some questions arising out of the LXX. text of Job and Ecclesiasticus. Whether the conclusions reached, or suggested, in this volume will be confirmed by subsequent inquirers may in certain cases be open to doubt: but of its interest and suggestiveness there can be no question; and it is written throughout with all the author's usual freshness and abundance of illustration. It may be worth adding that since the institution of the Grinfield Lectureship in 1859, Dr. Hatch has been the one man whose appointment to it has resulted in the publication of any work tending to advance the objects for which the Lectureship was founded.

Dr. Hatch's Bampton Lectures have shared, with those of Dr. Liddon, the singular honour of having been deemed worthy of translation into German. It is an additional testimony to the high qualities which they exhibit that the translation was the work of one of the most distinguished of German Professors of Ecclesiastical History, Professor Harnack, who in an introduction prefixed to his translation has explained the grounds which induced him to undertake it, viz. (stated briefly) their comprehensive and lucid exposition of the subject with which they deal. There may be aspects of the subject which Dr. Hatch has not made sufficiently prominent, as there may also be elements of the evidence which he has underestimated; but his principal opponent—a thoroughly courteous and honourable opponent—the Rev. C. Gore, while criticising his work on these grounds, cheerfully recognizes¹ the great value of the historical

materials collected by Dr. Hatch, both in this and in his other writings. In Church History he was intimately acquainted with the mediæval not less than with the ancient period; and in his capacity of Reader in Ecclesiastical History lectured frequently on the Canon Law.

Dr. Hatch took a warm and active interest in University matters. That practical ends were not undervalued by him may be judged from the *Students' Handbook to the University and Colleges of Oxford*, a manual of information for the guidance of students, which was compiled by him originally in 1873, and has since passed through several editions. As a colleague, whether on a Board of Studies or a Committee, or as an Examiner, his knowledge of the subject in hand, and his clear sense of the issue involved, rendered his criticism and advice very valuable. The high ideal which he set to himself, he sought to impress upon the studies of the University: while he was lenient and considerate towards those men—always the majority in a University—whose talents were few, he held that a high standard of excellence should be exacted of those who had the ability requisite to attain it. He strove especially to raise the level and improve the quality of theological study in the University. Quite recently some substantial improvements in the course of study prescribed for the Theological School, suggested by his recent experience as an examiner, had been introduced through his instrumentality; and upon the last occasion on which the Board appointed to regulate these studies had the benefit of his counsel he was still anxiously at work promoting the same end.

In character Dr. Hatch was amiable, patient, disinterested, and scrupulously just; no disappointment or academical defeat ever left its mark upon his temper. His life was dedicated to the cause of learning—to its advancement by himself, to its encouragement in others; and these ends he pursued with unremitting energy and perseverance. English scholarship could not have lost a brighter example, nor English theology a worthier, a more earnest, or an abler representative.

S. R. DRIVER.

¹ *The Church and the Ministry*, 1889, p. vii.

ARCHÆOLOGY.

Catalogue of Greek Coins. Corinth, Colonies of Corinth, etc., by BARCLAY V. HEAD, D.C.L., Ph.D. Edited by REGINALD STUART POOL, LL.D. Correspondent of the Institute of France. London: printed by order of the Trustees. 1889. 8 $\frac{3}{4}$ × 5 $\frac{1}{2}$. pp. lxxiii + 174. Plates xxxix. 20s.

A new volume published by the British Museum describes its collection of the coins of Corinth, seven hundred in number. It is well adapted to assist collectors in the identification of coins. The weight, size, device and inscriptions of each piece are given with autotypes of about half of them. The lettering is copied with precision, showing ligatures and the place of spacing which often divides a word arbitrarily. Where peculiar devices are explainable by statements in ancient literature, the passages are referred to or quoted in the foot-notes. As a guarantee of accuracy the editor in charge has compared 'each coin with the corresponding description.'

The classification is largely chronological. The metals indeed are kept separate, silver coming first; but then silver was the only metal used at first as currency, and its coinage was discontinued in Corinth long before the imperial times when the bulk of its bronze coinage was made. The chronological principle is more violated in the case of some later silver coins on which are letters supposed to be initials of magistrates' names. For convenience of reference these coins are catalogued in the alphabetical order of the letters, and as the same letter is found in different periods, the coins of each period are much scattered. It is well that on the plates the silver issues are arranged in the order of time so that 'the student can thus more easily trace minute changes of style.'

There are 426 silver coins showing the progress of art from the seventh to the middle of the third century B.C. The devices are: on one side a Pegasus; and on the reverse of the earlier pieces the incuse, and on the later the head of Pallas. Half have no letter but koppa, the initial of Corinth. A few of the smaller pieces have a letter to mark the value. On the remainder are letters and minor symbols supposed to indicate magistrates and mintmasters. The bronze coins of Corinth are in two groups, sixty belonging to the period of independence, mostly small pieces with the devices of a Pegasus and a trident, and two hundred of

the imperial times arranged in almost chronological order from Julius Caesar to Geta.

After the Corinthian coins the catalogue includes about half as many more, issued in Leucas and other states which were colonies of Corinth or connected with her commercially. The expression on the title-page, 'Colonies of Corinth, etc.', includes eighteen cities. It is not their whole coinage that is described, but only those pieces which are conformed to the Corinthian standard of weight and imitate Corinthian devices. Coreyra, for instance, contributes but few specimens, for the hostility to the mother city led her for the most part to coin on a different scale.

In the fifty pages of introduction Mr. Head discusses the chronology of the coins, closing with the caution that this classification 'is tentative and is based mainly on the specimens' in the Museum. He thinks that Corinth, being a great trading city, must have been one of the first Greek states to adopt such a useful invention as coined money, and that its earliest issues may be referred to the times of Cypselus and Perianther in the seventh century B.C. He considers that it was the chief silver-coining state of Greece from 400 B.C., taking the monetary supremacy which Athens lost by the Peloponnesian war. The standard coin of Athens, it will be remembered, was the tetradrachm of about 270 grains. The stater of Corinth was half as large, and though called a didrachm by other numismatists was divided into three parts, making the Corinthian drachma much smaller than the Athenian. The types of the coins are so unchanging after the incused reverse was superseded in 500 B.C. that the age of the coins has to be determined greatly by the style of workmanship and other minor indications. Letters supposed to be initials of magistrates' names appeared with adjunct symbols about 400 B.C. As years went on the use of letters became more general, and monograms also appeared. At length in 243 B.C. Corinth joined the Achaean league and its peculiar currency ceased, although its mint may have had a share in coining the money of the league.

Bronze coinage was introduced into Greece a little before the year 400. That of Corinth bore letters and symbols like the silver so long as the city was independent. After the conquest by the Romans Corinth was

made a Colony in 46 B.C. The bronze coinage was resumed and on it is preserved much of the official history of the city. The *duoviri*, as chief rulers annually chosen and often re-elected, had their names on the coins from Julius Caesar to Galba. A long roll of these magistrates has been prepared by Mr. Head from different sources, and is given, with the authority for all names which he has not himself seen on coins. Some names found in other authors are excluded because of doubts as to their genuineness. Further examination or additional finds may enlarge the list.

Once in five years a census of the Roman empire was taken, and at Corinth the *duoviri* who supervised it had on their coins the additional title of *quinquennales*. 'In the Corinthian Fasti, so far as we can complete them from the coins the title QVINQ. occurs in four different years.' One of the coins, a bronze of Augustus, here referred to as an authority, seems really to attest two separate quinquennials. The end of its inscription II VIR QVI. ITER. implies that the same *duoviri* had supervised a previous census. If this were counted it would make five on which the supervisors' names are preserved. The names are P. AEBVT. SP. F. C. IVLIO HERA. A similar coin, now in the writer's possession, gives five letters of the last name HERAC, thus confirming the assumption that the full name was C. Julius Heraclius.

The number of pages, twenty-three allowed for indexes seems liberal for 147 pages of catalogue. The following occupies a whole page, 'INDEX VI. ENGRAVERS' NAMES. There are no names of engravers on the coins described in this volume.'

The oddity of this page is somewhat relieved by observing that the volume, though not numbered, is one of a series describing the coins of the Museum in sections. It may have been thought best to have a uniform schedule of indexes for all the volumes, even where as in the present case the material for a given index is altogether wanting.

The mechanical execution of the volume is worthy of the institution.

FISK P. BREWER.
Grinnell, Iowa.

THE MACMILLAN LEKYTHOS.—With reference to the scenes of hare-hunting on archaic Greek vases (*Arch. Zeit.* 1881 pls. 4–5; 1883. pl. 10; and on the Macmillan lekythos in the Brit. Mus.) it may be worth noting that the use of a net which is characteristic of these scenes is also part of the method of hare-hunting described by Xenophon (*De Venatione*).

It may be supposed that the net remained in use till his time. But Arrian (*De Venatione*, 2) without blaming Xenophon for his ignorance of other methods of hunting particularly the practice of the Celtic people of Europe, says of him, *τὴν θήραν ταύτην μόνον ἐξηγῶνται ἢν Κάρες τε καὶ Κρήτες θηρῶσιν*. It would seem then that hare-hunting with the aid of a net such as we see it on the Macmillan vase was originally a Carian and Cretan sport. As regards the battle scene on that same vase a conspicuous feature is formed by the devices on the shields of the warriors. The Carians were accredited in antiquity with various improvements in armour and with the invention of devices, *σμηθία*, on shields (Herod. I. 171). I do not say that these warriors on the vase were expressly meant to be Carians: but the vase belongs to a time when the Carians, skilled as pirates on sea and as mercenaries on land, were a proverbial terror to the Greeks.

A. S. MURRAY.

THE HISTORY OF PAPHOS.—Mr. M. R. James (*Journ. of Hellen. Stud.* IX. p. 190) has been unable to find any mention of Paphos between the fifth and the fourteenth centuries. The history of the ancient town is prolonged to the eighth century by the biographers of St. Willibald, who state that the saint stayed for three weeks at Paphos, at Easter, 723. 'Et inde navigantes venerunt in insulam Cyprum, que est inter Grecos et Sarracenos, ad urbem Papho, et ibi fuerunt tres hebdomadas Pasche post anni circulum. Et inde ibant ad urbem Constantiam, ubi requiescit sanctus Epiphanius': Sanctimonialis Heydenheimensis *Hodoeporicon* S. Willibaldi, XI. in the *Publications de la Société de l'Orient Latin, Série Géogr. Itinera Hierosolymitana*, I. p. 257. The statement is repeated in the Anonymi *Itinerarium* S. Willibaldi, *Publications* &c I. p. 288. Compare *Acta Sanctorum* (ed. 1867), *Jul.* vii. pp. 492, 505, 513.

To the bibliography of Paphos given by Mr. James, add *Trans. of R. Soc. Lit.* 2nd. ser. vii. p. 376.

A. H. SMITH.

ASIATIC MONUMENTS IN BERLIN.—In August last a new Asiatic room, forming two sides of a quadrangle, was opened in the Berlin Museum. Though the collection is not very extensive—for as yet Berlin is only making a beginning in the direction of Asiatic Art—there are still several objects of interest in the new department, which includes also a small 'Hittite' annexe. The latter, besides various casts, is mainly occupied with the recent [1888] acquisitions of the Orient-Komitee. From Sindjirli in N. Syria come a number of large blocks with reliefs, differing in size and subject, but continuous, and uniform in style. An unsatisfactory wood-cut of some of the figures appears in Perrot [iv. p. 534, *Hist. de l'Art.*] from a drawing by Puchstein: but all publication of the monuments, as recovered, is reserved by the Orient-Komitee to whom they belong. The subjects—as a rule there is one figure to each slab—include daemons, warriors, a so-called 'king,' sphinxes, a bull, and two browsing goats, placed affrontis after the familiar heraldic manner. One of the sphinxes is curious: the body ends in a lion's head, but the ordinary human head is added also: with the idea of the Greek eagle there is little or no comparison. The rendering of animal forms, superior, as usual in a lower civilization, to that of the human body, is certainly indebted to the school best represented by the metal paterae of Nineveh. The surface is flat and the relief stands away from the background as though it had been hammered out like a piece of bronze: in fact the mannerism is very similar to that of the Assos frieze.

Besides these slabs is an interesting stele unfortunately wanting its upper half. The scene is that so frequent on 'Hittite' monuments, and representing probably a ritual of the dead: in this case a female of large proportions is seated before a table loaded with cakes, behind which stands a lesser male figure in the attitude of adoration. The form of the table is noteworthy; it is a sort of camp-stool, and recurs, not only on 'Hittite' monuments, but also on the Varvakeion patera from Cyprus. [It is illustrated in Perrot iv. figg. 280 and 281, and is further found in the Berlin casts G. 61 and 63.] That this series of reliefs is of religious import can hardly be doubted, and the meaning of the table seems to follow from Perrot iv. fig. 282: it is the Jewish table of shewbread. The cult of the dead is in origin oriental, and its probable representation may be traced in Phoenicia, Cappadocia, Pteria, Cyprus and Lycia, before it appears, at least in this particular form, at Sparta.

Of the Asiatic salon proper the chief pride is certainly the lower half of a colossal statue representing Panammu, King of Samal, and dedicated to him by his son. It also comes from Sindjiri and is the property of the Orient-Komitee. From an artistic point of view nothing could be more repulsive, but epigraphically this nearly circular block is most

important: for it bears a horizontal inscription of twenty-three lines, believed to be the oldest specimen of Aramaic in existence [about 700 B.C.]. Among the other objects exhibited are some from Toprak-kilissa, or, as the authorities here prefer to write it, Toprak-kaleh near Van. They have come from the same excavations as the specimens in the Brit. Mus. A votive shield [incomplete] resembles very closely that in our own Museum, of which Perrot gives a drawing in his ivth volume fig. 415: the style of the metal-work is very interesting as it gives a clue to the distinction between the workmanship respectively of Assyrian, Phoenician, and Phoenician-trained Assyrian artists in the numerous bronze remains from Nineveh etc. Also of interest are a bronze bell from Nineveh with figures of various daemons in relief, and a marble model, from Sidon, of one of the great 'seas' which stood outside Phoenician sanctuaries. These, like that at Jerusalem, were probably of bronze in most cases; and the model from Sidon is obviously after a metal original. A so-called 'Knauf' of enamelled-clay faience deserves to be noted for the sake of a painted cuneiform inscription on the lower moulding: it is from Nimrud (circa 885 B.C.) and is probably native work under Phoenician instruction.

SUMMARIES OF PERIODICALS.

Proceedings of the Cambridge Philological Society in 1888.

Jan. 26. Mr. W. Robertson-Smith read a paper on the sacrifice of a sheep to the Cyprian Aphrodite (Lydus, *De Mensibus*, IV. 45), tending to show that this rite was one of those mystical *piacula*, analogous to totem sacraments, in which the sacred animal is sacrificed by men of its own totem kind.—Feb. 16th. Dr. Verrall on Hor. *Od.* III. 25 suggested that the form of this poem was dictated by the birth of C. Julius Caesar, son of Agrippa and Julia, B.C. 20, cf. *Ov. A. A. I.* 177 foll. Dr. Peile read notes on the interpretation of *Lucan* III. 56, 417, 419, and VIII. 797–805.—March 1st. Dr. C. Taylor on *ἰδρωτάτω*, from *ἰδρωτάω* (ἀπ. λεγ.), in the *Διδαχή*, defended the MS. text against the proposed alterations *ἰδρωσάτω*, *ἰδρωσάτω*, and <μῆ> *ἰδρωτάτω*, chiefly by a comparison with Book VII. ch. 2 of the *Apostolical Constitutions*. Dr. Postgate defended the reading and construction of *Prop.* II. 9. 7, *visura et quævis numquam speraret Ulisem* by *Plant. Asin.* 634 *daturus dixit* and *Stat. Theb.* I. 347.—May 3rd. Mr. J. H. Gray read a paper on *Plant. Capt.* 882, suggesting *tam modo* for *jam diu* cf. *Trin.* 609, and in *Trin.* 708, *juris* for *tueris*. Mr. Giles read notes on *Theocr.* II. 70, perhaps *θάσσα τροφός* for *θράσσα τ.* cf. *Ap. Rh.* I. 193, on *IV.* 31, V. 43, VII. 70, *λείας ἐν* for *αὐτῶν*, cf. *Hor. Od.* II. 7. 21, on *VII.* 112, *κεκλειμένους* for *τετραμμένους*, XI. 60 perhaps *νεῖν αὐτίκα νῦν* κε μάθοιμι, XIV. 6, XV. 50 ending is *πᾶν πολέμοιροι*. Mr. Wratistaw gave a further contribution towards the derivation and meaning of *ἐπιούσιος*. He showed from *Pl. Crito* 44A and *Ar. Eccl.* 105 that *ἡ ἐπιούσα*, used early in the morning, means the *coming day*, the *to-day* (*τῆμερον*), which exactly suits *τὸν ἄρτον τὸν ἐπιούσιον* in the Lord's prayer, used as a morning prayer.—May 31st. Mr. J. H. Moulton read a paper of suggested etymologies, among which the following words were considered: *serra*, *socrus*, *ἐκυρός*, *soror*, *σέλας*, *seccus*, *sopio*, *persona*, *solari*,

soror and *ἑρεξ*, *serenus*, *Σελπιος*, *σός* and *sannus*, *σίσω*, and *ὄργια*.—Oct. 25th. Dr. Postgate read notes on *Catull.* LXV. 8, 9 and 17, 18 and LXIV. 109, which are published in the *Journ. of Philology* (XVIII. 226). Mr. E. S. Thompson read notes on *Pl. Rep.* 473 C, 475 E, 488 D, 501 B, 503 C, 509 D, 521 B, 519 A.—Nov. 8th. Prof. Mayor read a paper on 'The Latin Heptateuch attributed to Juvenius,' of which his critical review has since appeared [see *Cl. Rev.* sup. 363].—Nov. 22nd. Mr. Fulford proposed *πρόμνη* ἀπο for *πρωμνήσια* in *Eur. I. T.* 1352, and in *I. A.* 1199 would read *ἐν ἰσφ γὰρ ἦν τόδ' ἄλλο γ' ἢ σ' ἐξαιρετόν*, κ.τ.λ. Dr. Verrall read a note on *κατάχαλκος* (*Eur. I. T.* 1246) and *ἐπὶ χαλκος* (*Ar. Vesp.* 13), emending *κατάχαλκος* and *ἐπὶ χαλκος* respectively, cf. *κάλχη* = a spiral coil: hence also *καλχαίνειν ἵπος*.

American Journal of Philology. Vol. IX. 4. No. 36.

The Interpretation of the Timæus, Paul Shorey. It is maintained that the *Timæus* is not meant as a deliberate philosophic and scientific exposition of the universe, as Mr. Archer Hind considers, but as a scientific poem. Plato always recognises that the teleological interpretation of things belongs to poetry rather than to exact thought.—*Miscellanea Græca*, F. Hanssen. (1). De carmine *Loecico populari* (ap. *Athen.* XV. 697 B). The metre is compared with that of *Ar. Thesm.* 101–129. (2). De *Anacreontis fragmento* 75 (Bergk) emended. (3). De *Theophrasti Grammatici carmine anacreontico*. (4). *Emendationes Philonæ, de opif. mundi.* §§ 28, 56, 60, are emended.—*Gerunds and Gerundives in the Annals of Tacitus*, S. B. Platner, continued from *A. J. P.* IX. 2 [*Cl. Rev.* sup. 144a]. Tac. is much freer in his usage than Pliny. He exceeds all other Latin writers in the constant use of the dat. of gerundive and subst. in a final sense after verbs and adjs. In the *Annals* the gerund occurs 191 times and the gerundive 331.—R. Ellis, referring to *Eleg. in Maecenatem* 62 [*Cl. Rev.*

sup. 144a], shows that *candidiora* may be said of words as well as of things.—Among the books reviewed are Jebb's *Antigone* (M. L. D'Ooge), 'clear analysis and fine literary instinct'; O. Hoffmann, *De mixtis Graecae linguae dialectis* (H. W. Smyth); *Transactions of the American Philological Association for 1887* (B. L. G.), 'the volume is one of unusual weight and importance' [*Cl. Rev.* sup. 88]; Conway's *Verner's Law in Italy* (J. H. Kirkland), 'worthy of all praise' [*Cl. Rev.* II. 218b].

Vol. X. 1, No. 37. *The Latin Adjective*. F. Hanssen. The writer holds that there is no essential difference of meaning between the adj. and verb, cf. the act., pass., instrum., and other uses of the adj.—*The Timaeus of Plato*, Paul Shorey. This is partly critical of Mr. Archer Hind and partly supplementary. Especially noticed are 35 A on the *ψυχογονία*, 41 D, 50 A *παύσας ἐκ χρυσού*, 52 C *ὡς εἰκότι μὲν κ.τ.λ.*, and 57 B, where S. proposes *αὐτὰ* for *αὐτῶν*.—*The relation of ψηφίσματα to νόμοι at Athens in the fifth and fourth centuries B.C.*, F. B. Tarbell. An attempt to show that Aristotle's distinction between *ψ.* and *ν.* (*Eth.* 5. 10. 4 and *Pol.* VI. (IV) 4. 31) is not sound as applied to Athens, the Ecclesia always having had the power of enacting general decrees provided they did not conflict with existing laws.—In *Pl. Trin.* 422 C. W. Bain proposes *vitellam et animam qui quom exemplo emisimus*.—The only classical book noticed is F. W. Schmidt's *Kritische Studien zu den griech-*

ischen Dramatikern (B. L. G.), and there is a 'brief mention' of the new edition of *Jebb's Selections from the Attic Orators* [*Cl. Rev.* sup. p. 406].

Vol. X. 2, No. 38. *A Contribution to the History of the Transmission of Classical Literature in the Middle Age from Oxford MSS.*, Robinson Ellis. Mr. E. treats of (1) Alexander Neckham's *De Nominibus Utensilium*, (2) *Phale Tolum* of Adam Balsamiensis, (3) *The Dictionarius* of John de Garlande. The substratum of (1) and (2) is Isidorus' *Origines*, which still waits to be edited adequately. The superiority of the Bodl. MS. is shown in several places. The interest of (3) is purely medieval and linguistic.—*Association in Substitution and Rotation*, M. W. Easton. In order to simplify the consideration of the phonetic peculiarities of different tongues descended from the same mother-speech the writer proposes the term 'substitution' for certain phonetic changes which are due, not to analogy or muscular resistance, but to a process of association.—R. Ellis in *Lydia* 40 reads *coiens* and in *Dirae* 96 *meu commorieris*. C. F. Smith explains Thuc. III. 10 § 1, 20 § 3, 30 § 2, 68 § 1, in the last passage reading *οὐδ' ἔσ* for *ὡς οὐκ*.—Among the books reviewed are Greenough's *Satires and Epistles of Horace* (S. B. Platner), 'notes on the whole are disappointing,' and Tisdall's *Theory of the Origin and Development of the Heroic Hexameter* (M. W. Humphreys), 'the only new features are in the details' [*Cl. Rev.* sup. 368].

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[Contents: I. Einleitung in die attische Tragödie. xii, 388 pp. 12 Mk.—II. Text und Kommentar. 308 pp. 10 Mk.]

Ziemer (H.) Jahresbericht über allgemeine und vergleichende Sprachwissenschaft, mit besonderer Rücksicht auf die alten Sprachen, umfassend die Jahre 1883-1888. 8vo. iii, 248 pp. Berlin, Calvary and Co. 8 Mk.

ERRATA IN VOL. III.

| | |
|------------------------------|---|
| Page 129 <i>a</i> , line 40, | for Graeco-Latinae, read Latino-Graecae. |
| „ 135 <i>a</i> , „ 51, | after 1888, insert Part 10, Vol. III. |
| „ 148 <i>b</i> , „ 12, | for 222 B, read 367 B, and add XVII 53. |
| „ 148 <i>b</i> , „ 13, | after 300 A add XIV. 19. |
| „ 149 <i>a</i> , „ 29, | for Aeschines 27, 16, read Aeschines I. 81. |
| „ 149 <i>b</i> , „ 5, | for Tac. Ann. viii. read Tac. Ann. I. 8. |
| „ 172 <i>a</i> , „ 14, | for horulos, read hortulos. |
| „ 173 <i>b</i> , „ 21, | for number, read member. |
| „ 223 <i>b</i> , „ 53, | for fourth, read first. |
| „ 249 <i>a</i> , „ 32, | for suspicio, read suscipio. |
| „ 293 <i>b</i> , „ 40, | for 1104, 6, 24, read 1104 <i>b</i> , 24. |
| „ 293 <i>b</i> , „ 53, | for 1139, 6, 29, read 1139 <i>b</i> , 29. |
| „ 298 <i>b</i> , „ 48, | for 244, read 24, 4. |
| „ 331 <i>a</i> , „ 27, 28, | for Intervocalic, read Postvocalic. |
| „ 331 <i>a</i> , „ 31, | for Prosthetic, read Prothetic. |
| „ 360 <i>b</i> , „ 40, | for Tac. Ann. 35, read Tac. Ann. XI. 35. |
| „ 401 <i>b</i> , „ 5, | for El. 644, read Soph. El. 644. |
| „ 403 <i>a</i> , „ 43, | for V. 1, 64, read I. v. 1. 64. |
| „ 416, „ 41, | for κτανόχρῳι, read κτανόφρῳι. |
| „ 416, „ 43, | for Οἷς, read Οἷ. |



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Note.—In the General Index names of actual contributors, in the Index Locorum references to passages discussed, are printed in heavy type.

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¹ The Index is by H. D. Darbishire, Scholar of St. John's College, Cambridge.

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***nemes** *himmel, s-st., nom.* *nem-os, *gen.* *nem-es-os, *air.* nem = *némas, *gen.* nim-e, *gael.* neamh, *m., gen.* neimhe, *altcy.* nem, *w. corn.* nef, *m., pl.* nefoedd, *bret.* [n]énv (*Léon*), *nev, pl.* nevou, *ai.* námas *inclinatio, adoratio.*

Nem-es, *V., aus civitas Flavia Nemetum, deren vorort Noviomagus (Speier in Rhein-baiern) war.* *CIL* III 5902 *cf. p.* 723
 10 (*Näßenfels*): *civ(is).* Nem(es). (*Rom*) *AI* 1885 *p.* 260 *n.* 23 = *BCA* 1885 *n.* 1063: *M. Vlpinus. Nonius veteranus. Aug. cives. Nemens.* *CIR* 1406 = *BJ* 76, 87 (*Seligenstadt*): *Gellius L. f. Flavia. Celerianus Nemes. Lucan.* 1, 419: *tunc rura Nemētis qui tenet u. dazu Comm. Us.: fluvius. vel dea quae a barbaris colitur. vel civitas in Gallia. Plur. Nem-ēt-es, Caes. b. G.* 1, 51, 8: *Nemetes (németes M), acc. (daraus Oros.* 6, 7, 7, *mit*
 20 *gl. saec. XI. nemetes. spirenses cod. Schaff-hausen n. 60.)* [4, 10, 6 *nem&u T statt Nantuatium.*] 6, 25, 4 *Nemetum, gen. Plin.* 4, 106 *Nemetes, nom. Tac. a.* 12, 27 (*a. 50 p. Ch.*): *P. Pomponius legatus auxiliares Vangionas ac Nemetas (cohorte) addito equite alario [immittit]. G. 28: Nemetes, nom. Ptol.* 2, 9, 9 *Νεμήτων, g. (η statt ε).* *IA* 353, 3. 355, 1. 374, 7: *Nemetes. Anm.* 15, 11, 8 *Nemetae (aus acc. Nemetas erschlossen).* 16,
 30 2, 12 *Nemetas (neben Vangionas, als stadt).* *ND. occ. (Germ. I)* 41, 6. 18 *Nemetis. NG* 7, 4: *civitas Nemetum [id (hoc b) est Spira add. ab]. Eunap. FHG* 4 *p.* 19 = *frg.* 13 *p.* 221 *Dind.: καὶ αὐτὸς εἶπετο τῇ προεβέλῃ ἐπὶ Νεμέτων ἕως ἐπὶ τὸν Πῆνον. Hieronym.* *cp.* 123 *ad Ageruchiam* 16, *a.* 409 (*I* 914): *Nemetae als stadt. (Neckarau) BJ* 69, 38: [d. m. T. Valer]io Valen[ti dec. civitatis?] *N(emetum?). et Cons[tantiae] Consti[tutae*
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1951 (*a.* 307—317): *c. N. (Bei Rheinzabern) CIR* 1952 = *Wilmanns* 1069 (*a.* 317—323): *c(olonia). N(emetum) l(eugae). XIII (von Speier.) Ire schutzgöttin Nemetona.*

In der redaction B des Iulius Honorius GLM 35, 4 *ist, zwischen Augusta Treverorum und Augusta Vindelicum, Augusta Nemetum Speier gemeint, durch verwechslung mit Augustonemetum bei den Arverni, Augustum Nemetum, Nemetum (Clermont-Fer-*
 10 *rand), vgl. Zangemeister BJ* 76, 89.¹)

Nem-esa *fl., j. die Nims, nbl. der Sure in Luxemburg. Auson. Mos.* 354: *Nemesae-que adiuta meatu. Cf. Nem-ausus.*

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Abl. von M. Nemetos. Ptol. 2, 9, 4: *Ἀτρι-βάτιοι ὅν πόλις Νεμετακόν. TP* 2, 2: *Nemetaco. IA* 377, 8. 378, 10. 379, 2: *Nemetacum.* 379, 9: *a Nemetaco. (Tongern) Or.* 5236 = *RA* 1861, 411: *Nemetac. Auch dem O. Nampy, Somme, ligt ein N. zu grunde.*

Nemet-âvi *V. in Gallaeccia. Ptol.* 2, 6, 40: *Νεμεταύων (var. ἄνων, -άτων) Οὐδολό- 30 βοίγα.*

Nemet-ensis *V. Symmach. laud. in Val.* 2, 28 (*a.* 370): *regio Nemetensis. MG. Dipl.* 1, 24 (*c.* 653) *p.* 25, 3: *ad ecclesiam Nemetense.* 28 (*a.* 664—666) *p.* 27, 39: *Nimetensis ecclesiae. p.* 28, 2: *ecclesiae Nimetensis (= Spirensis ss. Mariae et Stephani).*

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nem-ē-to- *adi. -o-st., 'verert' v̄ nem, skr. nam (nām-ā-mi beuge, verneigemich), cf. νέμω, νέμος, lat. nemus, in Nemeto-s M., nemeto-n, n., in abl. Nemet-âvi, Nemeto(n), Nemet-urici u. in compos. Nemeto-briga, -tacio, Ar-nemet-ici.*

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